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THE TRUTH DEFENDED,

OR

A Reply to Elder D. H. Bays' Doctrines and Dogmas of Mormonism.

BY ELDER HEMAN C. SMITH,
Church Historian.

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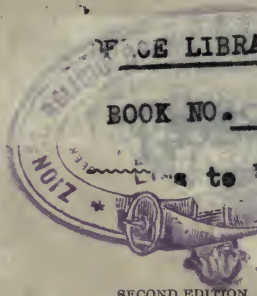

SECOND EDITION

PUBLISHED BY THE BOARD OF PUBLICATION OF THE
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1905.

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INTRODUCTORY.

"The Doctrines and Dogmas of Mormonism Examined and Refuted" is the title of a book written by one "Elder Davis H. Bays," and published by the "St. Louis Christian Publishing Company 1897."

The Publishing Company in a recent catalogue has given this work the following indorsement:

> The subject is given a thorough treatment by one well versed in Mormonism. The author's knowledge of the teachings, doctrines and dogmas of the Mormon Church was obtained by a close relationship with all the prominent leaders of that faith. It is certainly a book of reference, accurate and reliable. Every important question pertaining to the peculiarities of the Mormons is discussed and answered from a Biblical and philosophical standpoint. The author does not use ridicule or burlesque to supply the place of logic and argument. He meets every question with painstaking arguments, showing great familiarity with the fundamental principles relied on by Mormons to sustain their doctrines. A careful study of this work will convince the reader that the author has completely *examined* and *refuted* the Doctrines and Dogmas of Mormonism.

The indorsement given the book by a respectable publishing house, rather than the book itself, furnishes the apology, if one is needed, for the consideration given it in this treatise.

The anxiety of the publishers to recommend everything opposed to "Mormonism" is apparent, however, for the same page of the catalogue where the above indorsement is found contains the following concerning the work of Elder Clark Braden in the Braden and Kelley debate:

> A thorough *expose* of the real orgin of the Book of Mormon and Mormonism.

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It is well known that Mr. Braden's theory of the origin of the Book of Mormon is the Spalding Romance, while Elder Bays says:

The Spaulding story is a failure. Do not attempt to rely upon it—it will let you down. The entire theory connecting Sidney Rigdon and the Spaulding Romance with Joseph Smith in originating the Book of Mormon must be abandoned.—Doctrines and Dogmas of Mormonism, p. 25.

The inconsistency of a publishing house recommending two theories diametrically opposite is too apparent to need comment, and is only cited here to show the prejudice prompting the indorsement.

Again; the "Christian Church" in indorsing Elder Bays, and his theory, has made a humiliating concession that we here present in the language of Elder Charles Derry, as follows:

The elder strikes a deathblow at the long cherished theory of the "Christians" and other opponents of the Book of Mormon in showing that Sidney Rigdon had no connection whatever with the Book of Mormon until the latter had been published to the world.

As Elder Bays in the work under consideration presents himself not only as an advocate but as a witness in the case against "Mormonism," it is proper that the reader should know something of the witness.

In presenting a brief statement of the career of Elder Bays we disclaim any desire to do him an injury, our only object being to inform the public who it is that testifies.

Elder Davis H. Bays was born in Colorado county, Texas, March 5, 1839; but later his parents resided in Montgomery county, Texas; where in the year 1848 they first heard the principles of the gospel as taught by the Latter Day Saints, through Elders John Hawley and Joel Miles, who were then connected with the colony in western Texas under Lyman Wight. They soon removed to the headquarters, and cast their lot with the colony, and were identified with them for some time.

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Subsequently they became dissatisfied and emigrated to Beaver Island, in Lake Michigan, where James J. Strang was located, and were associated with the Strangite movement until the death of Strang in 1856.

Later the Bays family emigrated westward, and on May 27, 1861, Davis H. Bays united with the Reorganized Church of Jesus Christ of Latter Day Saints, at Council Bluffs, Iowa, being baptized by Elder Charles Derry. On the 14th of June following he was ordained an elder at the same place by Elders W. W. Blair and Edmund C. Briggs. After this but little was heard of him for a few years, but subsequently he became quite active as a minister, and did considerable missionary work in Iowa, Nebraska, Kansas, Missouri, and Texas. On September 14, 1878, he was ordained a seventy by Elder J. R. Lambert and others, at Galland's Grove, Iowa. His ministerial career was not without its trials, and he was on one or more instances silenced or released from appointment subject to inquiry, but so far as we know nothing of a serious character was developed against him on investigation until about 1880.

At the election of that year he was candidate for assessor in Grove township, Shelby county, Iowa, and took quite an active part in the campaign, during which considerable feeling was engendered between him and some of his brethren in the church who were opposed to him politically, resulting in a heated political quarrel between him and Elder John B. Hunt on election day. Personal reflections were indulged in, in consequence of which Elder Bays preferred charges against Elder Hunt, setting forth that Elder Hunt had without just cause accused Elder Bays of being religiously and politically dishonest, and of accusing Elder Bays of stealing. A court of investigation was summoned, composed of five elders, before whom the case was heard. The court in presenting its findings, after summing up the evidence, said:

Therefore the charge for declaring that the defendant J. B. Hunt believed plaintiff (D. H. Bays) to be religiously dishonest without just ground is not sustained.

That of political dishonesty cannot be proven or disproven by any evidence before us.

As to the charge of stealing we cannot say more or less than has been said, that in the attempt of the defendant to rebut the charge developments were made that we consider hurtful to the reputation of the plaintiff (D. H. Bays).

Three of the court signed these findings, the other two dissenting. The findings were dated March 27, 1881.

Elder Bays appealed this case to the district conference. The conference appointed a court consisting of three elders, who on July 24, 1881, presented their findings, confirming the decision of the lower court in the first and second counts, but declaring that

The evidence does not show that the plaintiff (D. H. Bays) did or would steal property.

Therefore deciding the charge against Hunt sustained so far as it related to accusing Bays of stealing.

About the same time of instituting proceedings in the courts of the church, Elder Bays instituted proceedings against Elder Hunt in the Shelby County Circuit Court, for slander, claiming damages in the sum of ten thousand dollars. This case was filed March 22, 1881, and after some delays was decided in favor of defendant, Elder Bays failing to secure judgment. He then appealed to the Supreme Court of the State of Iowa, and the Supreme Court at its September term for 1882 confirmed the decision of the lower court.

This ended litigation. Anyone curious to know more of this case and of the evidence produced therein is referred to the Supreme Court Documents in the case of Bays vs. Hunt.

After this Elder Bays resumed his ministerial labors, but his efforts were feeble, and he failed to regain the prestige that he had before enjoyed. The next ten years

he attracted but little attention, making one or two short missionary trips, but not continuing in the work long at a time. In 1892 he presented his resignation as a minister to the General Conference which convened at Independence, Missouri, April 6.

The following are extracts from said resignation which will disclose the condition of Elder Bays' mind at the time:

KALAMAZOO, Mich., April 1, 1892.

To the President and Brethren in Conference Assembled:

Dear Brethren.

As circumstances over which I have no control seemingly preclude the possibility of my being present at the coming annual session of the General Conference, I take this method of reporting to your honorable body, the condition in which I find myself both respecting my faith and the performance of ministerial duties.

For several years I have found myself doubting matters and things which my colaborers and the church at large expect me to indorse.

When these difficulties first began to appear, I sought, through a more thorough examination of, and comparison between, the standard works of the church to remove them. But instead of accomplishing the task imposed, I found the situation to become more grave and complicated.

I have sought light upon the vexed questions from every available source, but without avail. It was with feelings of profound regret that I discovered myself gradually, but certainly, drifting away from the church and people with whom I had spent the best days of my young, as well as my mature, manhood. And I pursue this course today, not from choice, not because it affords me pleasure to do so, but, rather, out of a deep sense of duty, not only to myself, but to you and to the church whose servants and ministers you are.

As I find myself so out of harmony with the body that I cannot indorse without mental reservation its fundamental doctrines and tenets, there remains but one course for me honorably to pursue, and that is to resign my ministerial office. In view of these facts, I hereby tender my resignation as a minister, in the First Quorum of Seventy, of the Reorganized Church of Jesus Christ of Latter Day Saints.

Without a doubt you will expect me to give my reasons for this rather unusual course.

My reasons are briefly as follows:

1. *The Book of Doctrine and Covenants.*

After years of careful investigation of the facts, as well as the

circumstances under which the book was written, I have arrived at the conclusion that there is absolutely nothing to be offered in support of its claim to divine inspiration. As a minister of the church I would be expected to defend its claim to be divinely inspired, and acknowledge its authority, neither of which can I do with a clear conscience. To act honestly both with myself and the church, I feel it my duty to resign.

2. *The Book of Mormon.*

As to the ethical status of this book, I think no unfavorable comment can reasonably be made. Its moral precepts are unquestionably good. They are all that its friends claim for it, and, indeed, superior in some respects to those of the Bible.

But the mere fact that its moral precepts may be regarded as faultless, cannot serve to prove it to be of divine origin.

The principal point of strength in favor of the Book of Mormon is to be found in the fact of the profound mystery surrounding its origin. *No living man knows anything whatever of the facts of its true origin.* To say the least, its *inspiration* and *authority* are extremely doubtful.

3. *The Bible.*

Ministers of the gospel are expected to believe and teach the inspiration of the Bible. During the later years of my ministry I made this a question of special inquiry, and, quite contrary to the generally received opinion, I found nothing to sustain the belief that the Old and New Testaments, or any particular book in either, were written by divine inspiration. Hence I have been led to reject the dogma of "The Divine Inspiration of the Bible," as wholly untenable.

4. Not only do I find that the writers of the several books of the Bible, whoever they may be, do not claim to have written the books attributed to them by inspiration, but I find a marked, and irreconcilable disagreement between them, on questions of vital importance; thereby destroying the last vestige of any ground upon which to base an argument in support of the dogma of Plenary Inspiration.

The remaining part of the letter consists of argument in support of the foregoing and of objections to the Inspired Translation of the Bible.

We have given the foregoing items of history not to prejudice the case against Elder Bays, but as he assumes to be a witness against "Mormonism" to place his conclusion, and the causes leading up to the conclusion, before the reader that he may form his own estimate regarding the testimony of this willing and self-appointed witness.

Since severing his affiliation with the Saints he united with the Baptist Church with which he remained but a short time, and then transferred his allegiance to the "Christian Church" with which he now stands identified.

In preparing this treatise I have been placed under obligations to Elder Charles Derry, who kindly extended valuable aid by placing at my disposal his manuscript written on the subject. Others have given suggestions and furnished documentary material which have been of great benefit, among whom are Brn. Joseph Smith, J. R. Lambert, J. W. Wight, I. N. White, M. H. Forscutt, T. W. Williams, C. E. Butterworth, D. F. Lambert, R. Etzenhouser, J. C. Clapp, F. M. Sheehy, H. O. Smith, R. S. Salyards, and John Pett.

With a prayer that this little volume may lead to a closer investigation of the subjects treated upon, I submit it to the judgment of a discerning public.

THE AUTHOR.

The organized Church of Jesus Christ of Latter Day Saints (Hamilto

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Reply To D. H. Bays.

CHAPTER 1.

Misquotations—Historical Mistakes—Oliver Cowdery—Book of Mormon—Lineage; how Determined—Missions of Bays—Miraculous Power—Strang's Organization—Endowment—J. W. Briggs—Charles Derry—Martin Harris—Three Witnesses—Facsimile of Characters—Bays Misrepresents—Laying on of Hands—Bays Wrong on his own History—Wrong on Higbees—Moral Status of Bays.

In the examination of the "Doctrines and Dogmas of Mormonism" we shall not invite attention to all the errors in the book, for this would require more time and space than the subject demands. Some of them will answer our purpose in showing the utter unreliability of the work. The writer has been surprised at some of these, as he had reason to believe that Elder Bays knew better than to make some statements that he has made. However, we must meet the statements of Elder Bays just as we find them, though we might wish for his sake that he had confined himself to the truth. One of the most painful features, as will appear as we proceed, is his garbling of quotations, while his assumed fairness leads him to claim to state the position of the Saints in their own language. We are met with one instance of this right in the outset of our task. On page 19 Elder Bays quotes from Joseph Smith as follows:

I was answered that I should join none of them, *for they were all wrong;* and the personage who addressed me said that all their creeds were *an abomination in his sight;* and that the professors were *all corrupt.*

The correct reading of the passage is as follows:

I was answered that I should join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt.

It will be seen that Elder Bays has inserted the word *and* and substituted the word *the* for *those*. This separated from the context might seem to be a slight error, but when we consider the context we learn that Joseph went there to inquire regarding the teaching of certain men in his neighborhood, of whom he says:

> A scene of bad feeling ensued; priest against priest; convert against convert; so that all of the good feeling entertained, one for another, was entirely lost in a strife of words and a contest of opinions.

The word *those* in the original evidently referred to those parties under consideration regarding whom the inquiry was made, but Elder Bays has made the passage to read so as to include *all* professors.

And that this was his design is evident from his comment following this garbled quotation. He says:

> This shows the light in which the founder of Mormonism viewed all other churches and creeds. The churches were all wrong, their creeds an abomination, and their teachers and professors all corrupt.

This is repeated on pages 33 and 76. Men may by mistake misquote, but when they base a conclusion upon their interpolations it is impossible to excuse them from a design to misrepresent.

We here place in parallel columns quotations from Bays' book with original passages, italicizing words that are different. We do not exhaust this list, for this would require too much space, as his quotations are in a majority of instances garbled. We do not say that this was always done through design; but whether done willfully or carelessly, the book is unreliable as a book of reference. The following specimens will illustrate the correctness of our statement:

"After having made diligent search among all the societies and organizations extant, with	After having made diligent search among all of the societies and organizations ex-

your guide [the Bible] in hand, where do you find amidst them all, my friend and reader, an institution in exact accord with the pattern of Christ's Church? Ah, echo answers, Where?

Yet one established according to this plan is all that God has ever deigned to acknowledge as his. What will you do? Throw away your guide, and join *the daughters* of the old mother, or some institution of men?"—Doctrines and Dogmas of Mormonism, p. 32.

"(1) Faith in God. (2) Faith in Jesus Christ. (3) In the Holy Ghost. (4) Belief in the doctrine of repentance. (5) In baptism. (6) In the laying on of hands. (7) In the resurrection of the dead. (8) Eternal judgment. (9) The Lord's Supper. (10) The washing of feet. These, together with . . . the endowment of the Holy Ghost as realized and enjoyed in the testimony of Jesus,—such as faith, wisdom, knowledge, dreams, prophecies, tongues, *interpretation of tongues*, visions, healings," etc. —Doctrines and Dogmas, pp. 33, 34.

"'One day, when I arose from the table, I walked directly to the door and *began* vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the contortions of my muscular system, that my jaw was dislocated in a few

tant, with your guide in your hand, where do you find amidst them all, my friend and reader, an institution in exact accord with the pattern *given* of Christ's church? Ah, echo answers,—where? Yet one established according to this plan is all that God has ever deigned to acknowledge as his. What will you do? Throw away your guide, and join a daughter of the old mother, or some institution of men?—Presidency and Priesthood, pp. 188, 189.

(1.) Faith in God. (2.) Faith in Jesus Christ. (3.) In the Holy Ghost. (4.) Belief in the doctrine of repentance. (5.) In baptism. (6.) In the laying on of hands. (7.) In the resurrection of the dead; and (8.) Eternal judgment. (9.) The Lord's supper. (10.) The washing of feet. These, together with *an humble and godly walk, including all the excellences set out in the moral code, with* the endowment of the Holy Ghost as realized and enjoyed in the testimony of Jesus,—such as faith, wisdom, knowledge, dreams, prophecies, tongues, *interpretations*, visions, healings, etc.—Presidency and Priesthood, pp. 83, 84.

One day, when I arose from the *dinner* table, I walked directly to the door and *commenced* vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the contortions of my muscular system, that my jaw was

moments. This I succeeded in replacing with my own hands, and I then made my way to Brother Whitney (who was on his bed) as speedily as possible. He laid his hands on me, and administered *to me* in the name of the Lord, and I was healed in an instant, although the effect of the poison had been so powerful as to cause much of the hair to become loosened from my head.'" (Tullidge's History, pages 141, 142.) — Doctrines and Dogmas, p. 63.

dislocated in a few moments. This I succeeded in replacing with my own hands, and I then made my way to brother Whitney (who was on his bed), as speedily as possible. He laid his hands on me, and administered in the name of the Lord, and I was healed in an instant, although the effect of the poison had been so powerful as to cause much of the hair to become loosened from my head.— Tullidge's History, pp. 141, 142.

"In the New Testament there is a history given of the *foundation* of the Church of Christ in the times of the apostles. It sets forth the class of officers belonging thereto, and defines their duties." (Presidency and Priesthood, page 49).—Doctrines and Dogmas, p. 77.

In the New Testament there is a history given of the *formation* of the church of Christ, etc.— Presidency and Priesthood, p. 49.

"In the light of the above facts, can any organization, however proud and haughty in its claims or large its *members*, not having these God-sent and heaven-inspired officers, be the Church of Christ?" (Ibid, page 45).—Doctrines and Dogmas, p. 78.

In the light of the above facts, can any organization, however proud and haughty in its claims, or large its *numbers*, etc. — Presidency and Priesthood, p. 45.

"It is not expedient in me that the Quorum of the Presidency and the Quorum of the Twelve Apostles shall be filled, for reasons which will be seen and known unto you in due time."—Doctrines and Covenants, sec. 122, par. 4, page 353.

It is not *yet* expedient in me, etc.— Doctrine and Covenants, sec. 122, par. 4.

When it is noted that Elder Bays in connection with the last quotation is striving to show that the Reorganized

Church has practically abandoned the form of organization formerly adopted, the leaving out of the word *yet* raises a suspicion of design to misrepresent.

"Now therefore are ye no more *foreigners and strangers*, but fellow-citizens with the saints, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." —Doctrines and Dogmas, p. 124.

Now therefore ye are no more *strangers and foreigners*, but fellow citizens with the saints, *and of the household of God;* and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. —Eph. 2: 19, 20.

"Some have supposed that they received two ordinations; one under the hands of Peter, James and John, and one by each other; but . . . there is no historical evidence of such an event." (Ibid, page 64).— Doctrines and Dogmas, p. 134.

Some have supposed that they received two ordinations; one under the hands of Peter, James, and John, and one by each other; but *it is scarcely supposable that they would fail to mention so important an item.* There is no historical evidence of such an event.— Church History, vol. 1, p. 64.

Though Elder Bays here indicates the ellipsis, he uses the conjunction *but* to connect what in the original is a separate sentence, thus making it to appear in different connection from that in which it appears in the original. This abuse of the ellipsis is quite frequent in "Doctrines and Dogmas of Mormonism," and we here caution the reader that where he finds the ellipsis indicated in said work it would be well to look up the original before using the quotation, or he may find himself in an embarrassing position. As instances we cite the reader to pages 33, 272, 273, 394, 398, 399, 401, 402, 411. Again, you will find places frequently where an actual ellipsis occurs that is not indicated. See pages 155, 319, 402.

Resuming quotations, we record the following:

"God has *committed* the priesthood as a means of authorizing men to minister."

The admission that God has at any time committed the priesthood as a means of

(Page 3.)—Doctrines and Dogmas, p. 145.

"The Gospel is administered by the authority of the Melchizedek priesthood." (Page 5.)

But Mr. Kelley does not inform us where he finds authority for this remarkable statement." — Doctrines and Dogmas, p. 146.

"Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of our Lord Jesus Christ. Wherefore, meaning the church, *thou shalt give heed to all his words*, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; *for his word ye shall receive, as if from mine own mouth, in all patience and faith.*" (Doc. and Cov., sec. 19, par. 1, 2, page 102.) Doctrines and Dogmas, pp. 319, 320.

authorizing men to administer before him acceptably, must be taken as positive evidence of its necessity.—Presidency and Priesthood, p. 3.

"*The royal law*," *the* "*perfect law of liberty*," the gospel, is administered by the authority of the Melchisedec priesthood. —Presidency and Priesthood, p. 5.

Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ; *being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which church was organized and established, in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.*

Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith. — Doctrine and Covenants 19: 1, 2.

These instances will serve as examples of the kind of work Elder Bays has done in the book in which he claims "the writer has endeavored to fairly state each proposition

discussed, and treat them with that degree of candor due to the sincerity of thousands who honestly believe them divine." Nor are the above instances exceptions to the general rule. Elder Bays has either through design or intent garbled a majority of the quotations made, and the above are given to direct the reader's attention to the matter that he may examine for himself.

HISTORY.

When we consider the opportunities of Elder Bays to know, the following mistakes in history are not easily excused.

On page 25 Bays says:

> All Mormon history and biography agree in connecting Oliver Cowdery, a man the equal of Sidney Rigdon in point of scholastic attainments and personal polish, directly with Joseph Smith in every stage of the development of Mormonism.

Now "Mormon history and biography agree" to no such thing. The history is as follows:

It was early in the spring of 1820 that Joseph Smith saw his first vision that led to the final movement to organize the church.

In September, 1823, he saw the second vision, when he was informed of the existence of the plates and promised the possession of the same on condition of faithfulness.

The plates were obtained according to promise, on September 22, 1827, and sometime in the month of February following Martin Harris started with copies of the characters to New York, where he showed them to Dr. Mitchill and Prof. Anthon.

April 12, 1828, Joseph Smith began the translation of the plates with Martin Harris as scribe.

A year later (April, 1829) Joseph Smith and Oliver Cowdery met for the first time; and to this "all Mormon history and biography agree."

Not for nine years after its inception did Cowdery know

anything about this work, and during these nine years Joseph Smith received his visions and revelations directing him to do the work he afterwards did do, received the plates, sent copies of the characters to linguists, and began the translation, and yet Elder Bays says that all Mormon history and biography agree in connecting Cowdery with Joseph Smith in every stage of the development of Mormonism. It might be added that Cowdery was not directly connected with Joseph Smith after 1838, though Joseph Smith lived six years longer. If Bays does not know these facts he has not improved upon his opportunities to know, and is not a competent historian.

In speaking of the Book of Mormon Elder Bays says:

> It describes the wanderings of the little band through the wilderness on foot till they reached the borders of the Red Sea, and their sojourn upon the banks of a large stream, which *flows into the Red Sea.* From this point they traveled in a south-southeasterly direction, till finally they came to the sea called "Ireantum."—Page 27.

He thus represents the Book of Mormon as saying that the course of the colony was not changed until it reached the sea of Irreantum.

On page 42 of the Book of Mormon (I use the Palmyra edition, as that is the one used by Bays) we find the following:

> And it came to pass that we did again take our journey in the wilderness; and we did travel nearly eastward, from that time forth.

It may be that Bays overlooked this, and we do not refer to it as an evidence of dishonesty, but it becomes necessary to refer to some things of this nature because Bays claims to be, and is recognized by many to be, thoroughly acquainted with the subject he writes upon. We only wish that it were possible to admit, what we admit in this case, regarding all his blunders, namely, that through ignorance he did it.

Again, Bays says:

But you may ask, How is it possible at this late day to determine this difficult question of Aaronic lineage?

To ordinary mortals this would, I confess, prove an insurmountable barrier; but Joseph was a man of resources, and this matter of lineal descent was a trifling affair. You must bear in mind the fact that Joseph was in possession of that magical "*Urim* and *Thummim*," by means of which he had access to the fountains of all knowledge. Appealing to this, the question was soon settled. A PATRIARCH must be appointed whose duty and privilege it shall be to determine the lineage, not only of the man whose privilege it is to "hold the keys of this priesthood," but of any and every man who may be curious to know from just which of the twelve patriarchs of old he might be descended.—Page 30.

The law of the church places this duty upon the First Presidency and not upon the Patriarch, as the following will show:

No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the firstborn of Aaron; but as a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found; provided, he is called and set apart, and ordained unto this power under the hands of the first presidency of the Melchisedec priesthood. And a literal descendant of Aaron, also, must be designated by this presidency, and found worthy, etc.—Doctrine and Covenants 68:2.

Nor is this the only mistake in the above passage. There never has been a claim made by the church or by Joseph Smith that the above question was settled by an appeal to the *Urim* and *Thummim*. We would like to excuse Mr. Bays in this case, but there is no excuse for such glaring misrepresentations.

Bays testifies as follows:

While in charge of the Southwestern Mission, including Texas, western Louisiana, Arizona and New Mexico, I kept a record of all administrations to the sick, noting time, place, the name of patient, the nature of the malady, by whom assisted, and the results. At the close of the year I found myself unable to report a single instance of healing in the entire mission. This was in 1878-9.—Page 66.

An examination of the record shows that Elder Bays was not at the time mentioned in charge of all the territory claimed, nor have we found any record that he was at any other time in charge of, or ever labored in, Arizona or New Mexico.

At that time there were two General Conferences held each year, called the Annual and Semiannual. At the Annual Conference of 1878 the appointment read as follows:

D. H. Bays and Ralph Jenkins, to Texas and Indian Territory.—*Saints' Herald*, vol. 25, page 141.

The minutes of the Semiannual Conference for the same year contain the following:

D. H. Bays was sustained in the Texas Mission, and W. T. Bozarth was associated with him; also Ralph Jenkins and J. W. Bryan continued in the same.—Ibid., p. 295.

The minutes of the annual conference for 1879 disclose the following:

D. H. Bays, Texas Mission.—Ibid., vol. 26, p. 141.

The minutes of the Semiannual Conference for 1879 have this entry:

Davis H. Bays, released, subject to inquiry by First Presidency.—Ibid., p. 333.

Is this a lapse of memory or a willful misrepresentation? In either case it makes him an unreliable witness.

While still on the subject of miraculous power, Elder Bays says:

With forty years of acquaintance with Mormonism in its various phases, common honesty impels me to say I have never known a single instance of miraculous power. I have witnessed, it is true, what I was at the time willing to call a miracle, because, like all others who believe in such things, I wished to have it so; but never have I witnessed anything which would bear the test of intelligent scrutiny, or be confirmed by candid, sober second thought.—Page 74.

In this connection it might be well to refresh Elder Bays' memory with the following testimonies from his own pen:

We then repaired to the water. A deep feeling of solemnity pervaded the assembly while nine precious souls were buried with our precious Lord in baptism. The invitation was extended to others, when Bro. Thompson stepped forward and addressed the audience in a solemn and impressive manner, saying: "The systems of men generally teach a 'form of godliness' but deny the 'power thereof,' and I have been preaching the 'power' without the 'form.' But now, thank God, we have presented to us both the form and the power; and I feel it to be my duty to walk in the light as I now behold it, and to put on the whole armor of God." Then he came forth and was baptized. Almost the entire audience, which was large, was in tears. Even people who had not obeyed the gospel message, received great confirmation, some of them testifying boldly that they saw a glorious and heavenly light at the close of the baptismal service. It was certainly a remarkable display of God's power; praise his great and holy name!

Next day, Tuesday 25th, we met under the arbor again at 11 o'clock a. m. for preaching and confirmation services, in which the Spirit was present in a remarkable degree of power, especially in the confirmation ceremonies.—Extract from a letter written from Stockdale, Wilson county, Texas, June 30, 1878, and published in the *Saints' Herald* for July 15 of the same year.

It might be interesting to hear Elder Bays put this to "intelligent scrutiny" "confirmed by candid, sober second thought."

When he has disposed of that let him try the following:

In all my life I have never known the truth to be put to a test at once so trying and fiery as the one just referred to. But I *knew* the Lord would give us the victory, so we awaited patiently till the ordeal was past, when his mercy appeared. The discussion terminated favorably to the cause of truth.—Extract from a letter written from Stockdale, Texas, July 10, 1878, and published in the *Saints' Herald* for September 1 of the same year.

This was written concerning a discussion Mr. Bays had just closed with a Mr. Washburn, of the Baptist Church. In the absence of revelation from God, how did Elder Bays know what the Lord was going to do regarding this discussion? He could not have known anything about it. If we are to believe his testimony now, will Mr. Bays please arise and explain why he testified falsely on July 10, 1878?

Mr. Bays makes another mistake when in referring to the organization of James J. Strang he says:

> Although claiming to be the legal successor to Joseph Smith, as "prophet, seer, and revelator," he skillfully avoided the triumvirate known as the "First Presidency," and assumed the modest title of king.—Page 75.

In a periodical called the *Gospel Herald*, published at Voree, Wisconsin, as the official organ of James J. Strang, and in its issue for August 16, 1849, there is a notice of several conferences, from which we quote as follows:

> There will be a Conference held in the city of New York the 5th, 6th and 7th of October next. It is expected that a majority of both the First Presidency and the Twelve will attend these Conferences. JAMES J. STRANG, GEORGE J. ADAMS, } Presidents.

This notice is also inserted in the next six issues following the one referred to.

Bays claims to have been for a time identified with the organization under Strang. Yet he does not seem to know what that organization was.

Reader, no matter what your opinion is regarding "Mormonism," be careful how you depend on Bays for information; he will surely get you into trouble.

On page 160 Bays says:

> Who were present at the Kirtland endowment? Latter Day Saints only, so far as the history informs us.

The following shows plainly that there were others beside the members present:

> We further add that we should do violence to our own feelings and injustice to the real merit of our brethren and *friends* who attended the meeting, were we here to withhold a meed of praise, which we think is their just due, not only for their quiet demeanor during the whole exercise, which lasted more than eight hours, but for their great liberality in contributing of their earthly substance for the relief of the building committee, who were yet somewhat involved.—Church History, vol. 2, p. 45.

In the very next sentence after the one quoted above he

makes another historical mistake and emphasizes it as follows:

Who understood the "tongues" in which *not one of the apostles is declared to have spoken?* Not a soul, for they were all English-speaking people.

The following will show his error:

President S: Rigdon then made a few appropriate closing remarks, and a short prayer, which was ended with loud acclamations of Hosanna! Hosanna! Hosanna to God and the Lamb. Amen, Amen and Amen! three times. Elder B. Young, one of the Twelve, gave a short address in tongues; Elder D. W. Patten interpreted and gave a short exhortation in tongues himself; etc.—Ibid., p. 45.

It is only necessary here to say that Patten, as well as Young, was a member of the Quorum of the Twelve. We insist that whether Elder Bays makes these false historical statements ignorantly, or with design to deceive, his book is not one of "reference, accurate and reliable," as asserted by the Christian Publishing House.

In speaking of Jason W. Briggs, Bays says:

Jason became dissatisfied with his own work; and by his actions, at least, renouncing his own "revelation" and the work built upon it, he resigned his apostolic office and withdrew from the church at a conference held at Independence, Mo.—Page 162.

Elder Briggs did not withdraw from the church at Independence, Missouri, but at Lamoni, Iowa, in 1886, and then not because he was "dissatisfied with his own work," or because he "renounced his own revelation." Let Elder Briggs speak for himself. When on the witness stand in the famous Temple Lot suit he was questioned regarding his reasons for withdrawing from the church; he said:

It was simply a matter of discussion through the columns of the *Herald* that caused my withdrawal. It was through a discussion which arose, and was attempted to be carried on through the columns of the *Herald;* but while the other party was allowed access to the columns of the *Herald*, I was denied that privilege.—Plaintiff's Abstract, p. 400.

Not one word can be produced from the pen of Elder Briggs to show that he "became dissatisfied with his own

work" in connection with the Reorganization, or that he "renounced his own revelation." Mr. Bays therefore stands convicted of willful misrepresentation.

On the very next page he proceeds to misrepresent another of the church's early defenders as follows:

Elder Charles Derry did not long remain in the "Quorum of Twelve." He resigned his apostleship soon after his return from the English Mission, for the reason, as he told the writer shortly afterwards, that he had no evidence that God had ever called him to be an apostle. He was too honest to retain a place of honor to which he felt assured God had never called him. He called on me a few days ago, and on departing left his benediction. He baptized me into the Reorganized Church nearly thirty-six years ago. I would that all men were like him in honor and integrity, and may his soul find rest and peace in the paradise of God.

Elder Derry left home on his English mission December 6, 1862, and landed in Liverpool, England, February 4, 1863. Returning, he reached home September 6, 1864. In April, 1865, he was ordained an apostle, which office he held until April, 1870. Mr. Bays has him resigning soon after he returned from his English mission, which would have been before his ordination. "Accurate and reliable," bah!

However, Elder Derry still lives and resides at Woodbine, Iowa. From a long and intimate acquaintance with Elder Derry we can heartily agree with Elder Bays in the wish "that all men were like him in honor and integrity." Bearing in mind the character of the witness, let us hear from him on the question of fact raised by Bays. When contemplating writing this review we wrote him regarding Bays' statement and he answered as follows:

WOODBINE, January 16, 1901.

Elder Heman C. Smith:—Your favor of yesterday is before me, calling for information respecting my purported statement to D. H. Bays about my resignation of my membership in the Quorum of the Twelve. Soon after Bays published his book I borrowed a copy, and after a close examination of it, I wrote several hundred pages in reply. . . .

I now copy from my reply to Bays on that question as follows, which you are at liberty to use.

"While dwelling on the question of apostleship I will crave pardon of the reader for referring to a personal matter, and especially as that person is the writer of this review. Mr. Bays mentions the fact of my being called to the apostleship. I will here remark that the same order was carried out in this case as had been from the beginning, it being the duty of the committee on selection to seek the guidance of the Almighty, as Jesus sought it in the choosing of the Twelve in his day. In due time my name was presented in connection with that of Brother Ells, and it was duly considered by the conference, and I was chosen by the voice of the body. I can only say for myself that my heart was set to do the will of God, and I had given myself up to God's ministry many years before, and that, too, without knowing then that my mother had dedicated me to the service of God, in my infancy, as Hannah of old had dedicated little Samuel. On the 8th of April, 1865, I accepted the call to the apostleship, believing that the call was from God. I served in that capacity about five years, but doubts of the divinity of my calling to that particular office crept into my mind; it seemed to me I was not fitted for so responsible a duty, and I only wanted to occupy according to my talents. I was blessed in my ministry, but I had always been blessed in preaching the gospel of Christ, and the fear kept pressing itself into my heart that the duty of the apostleship was greater than I could faithfully and effectually perform, and while it was my life's determination to continue in the gospel ministry, I determined to resign my position in the Quorum of the Twelve, and if it was God's will, I would occupy a humbler position in his church. I resigned, but not as Mr. Bays says, 'soon after his return from the English Mission.' I had not been called into that Quorum until some time after I returned from the English mission, and as above stated, I remained in that Quorum about five years. It is very likely I told Mr. Bays (though I do not remember the interview) that I had no evidence that God had called me to that office. I told all my brethren so when I resigned, *but I never told Mr. Bays, nor any other being, that I knew God had not called me to it.* One thing I did realize, and realize it today, that God had called me to preach his gospel, as preached by Christ, and as restored again in these last days, and I know that in all of my labors and travels by land and sea, God has been with me, and used me as an instrument, in his hands, in blessing my fellow man; and with that my soul is satisfied. I have always been satisfied that the church as a body and the brethren individually, acted in good faith. The church has never claimed infallibility for itself or any of its officers. God, Christ, the Holy Spirit, and the word of God are the only beings

for whom, as a church, we claim infallibility. If I erred in resigning my place in the Quorum of the Twelve, it was done in the integrity of my heart, and I am in the hands of a just Judge."

With respect to my visit to Bays in Persia. At his request I visited him. We had a friendly talk, as old-time friends. Doctrine was not mentioned by either of us. An outsider would have thought from his friendly reference to the brethren of the church that he was still with us. I, however, knew he was not, in spirit, whatever might be his bland, outward appearance, but I had no hatred against the man, and why should I refrain from wishing him well. I still wish him well, and that he may live long enough to repent of his errors, and come out as a true man for Christ and the true gospel.

CHARLES DERRY.

Between Elder Bays and this man of "honor and integrity" we leave the reader to judge.

On page 234, while examining the testimony concerning the visit of Martin Harris to Professor Anthon, Mr. Bays says:

> The best evidence, and, in fact, the *only* evidence, of which this case is susceptible, would be the solemn affirmation, or what would be still better, perhaps, the sworn statement of Mr. Harris. But no such statement or affirmation was ever obtained from him. Not a scrap of anything Martin Harris ever wrote — if he ever wrote anything on the subject—can be adduced in support of this claim concerning his interview with Prof. Anthon.

In the Church History, volume 1, pages 50 and 51, which Elder Bays doubtless had before him when he wrote, as he quotes from it frequently, the following quotation from a letter written by Martin Harris appears:

SMITHFIELD, Utah, Nov. 23, 1870.

Mr. Emerson; Sir:—I received your favor. In reply I will say concerning the plates: I do say that the angel did show to me the plates containing the Book of Mormon. Further, the translation that I carried to Prof. Anthon was copied from these same plates; also, that the Professor did testify to it being a correct translation. . . .

How Mr. Bays could make the statement he did above with this before him we will leave him and his indorsers to explain.

In the following extracts from Bays' book, page 219, he exaggerates the facts, as the evidence plainly shows:

It is impossible to believe that these witnesses, and especially Oliver Cowdery, knowing that the church organized by Joseph and Oliver, if their testimony is true, must be the only Church of Christ on earth, would deliberately withdraw from it, and live and die without its protecting fold? And yet this is exactly what they did.

If I had seen an angel; if I had heard the voice of God; if I had bowed by Joseph's Smith's side and felt the touch of angel hands in ordination, and heard the declaration that he was a prophet of the living God, all the combined powers of earth and hell could never have induced me to forsake him. And yet this is exactly what Oliver Cowdery did.

It is true that some of these witnesses did withdraw from fellowship with the church on account of disagreement with others on church policy, but this only shows that they were men who acted upon their convictions and were not under the dictation of Joseph Smith or anyone else.

This act, in the absence of any proof against their character, only shows them to be the more reliable as witnesses. If Mr. Bays had been actuated by a sense of fairness he would have stated, what he seemingly desires to conceal; viz., that the faith of these men was never impaired in the principles they had espoused, notwithstanding this disagreement and consequent separation. At a special conference held at Council Bluffs, Iowa, in October, 1848, Oliver Cowdery said:

Not because I was better than the rest of mankind was I called; but, to fulfill the purposes of God, he called me to a high and holy calling. I wrote, with my own pen, the entire Book of Mormon (save a few pages), as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, 'holy interpreters.' *I beheld with my eyes and handled with my hands the gold plates from which it was translated.* I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is *true.* Sidney Rigdon did not write it. Mr. Spalding did not write it. I wrote it myself

as it fell from the lips of the Prophet.—Church History, vol. 1, p. 50.

In a communication written by Martin Harris from Smithfield, Utah, January, 1871, to H. Emerson in answer to the question, "Did you go to England to lecture against Mormonism?" he said:

I answer emphatically, No, I did not;— no man ever heard me in any way deny the truth of the Book of Mormon, the administration of the angel that showed me the plates; nor the organization of the Church of Jesus Christ of Latter Day Saints, under the administration of Joseph Smith, Jr., the prophet whom the Lord raised up for that purpose, in these the latter days, that he may show forth his power and glory. . . .— Church History, vol. 1, p. 51.

In a proclamation published in 1881, David Whitmer said:

To the end, therefore, . . . that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

That I have never at any time denied that testimony or any part thereof, which has so long since been published with that book, as one of the three witnesses. Those who know me best, well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all of my statements, as then made and published.—Church History, vol. 1, p. 55.

Comment is unnecessary. The reader will readily see that the statements of Elder Bays as quoted above are misleading, regarding the attitude of these men. Though his statements are partially true, he states only a part of the truth and gives to it a false coloring, which is one of the most deceptive ways of writing that has ever been resorted to.

This is certainly inexcusable in one who has had the opportunities to know the truth that Elder Bays has had.

But Mr. Bays continues:

I am glad to be able to state that I, too, visited David Whitmer and talked with him on the same subject many years before either of the above named gentlemen had seen him.

During the interview I made special inquiry concerning Oliver Cowdery, as I had been informed that he died an infidel. This he informed me was incorrect.—Page 249.

Elder Bays published at the time an account of the visit above referred to, which we give in his own words, without comment:

Monday, 13th. I visited Richmond, the county seat of Ray, where, to my surprise, I found Bro. David Whitmer, one of the "three witnesses." He is now 64 years old and somewhat broken. He entertains some ideas of minor importance, which could not be considered orthodox; but so far as his faith in the Latter Day Work is concerned, he remains as firm as the everlasting hills.—From a letter written to Elder M. H. Forscutt from Lafayette, Kansas, September 17, 1869, and published in the *Saints' Herald* for November 1, 1869.

On page 267 of his book Mr. Bays says when speaking of Joseph Smith and the three witnesses; viz., Oliver Cowdery, David Whitmer, and Martin Harris:

These witnesses say that the plates contained "Egyptian, Chaldaic, Assyrian and Arabic" characters.

This is a misrepresentation, as not one of the witnesses ever claimed to know of what language the characters were. Martin Harris quotes Professor Anthon as saying that the facsimile presented to the Professor contained such characters, but he nowhere claims to know anything about it from his own knowledge of characters.

When Mr. Bays wrote as he says he did to certain linguists the following, he misrepresented the facts:

"DEAR SIR: I herewith inclose what purports to be a facsimile of the characters found upon the gold plates from which it is claimed the Book of Mormon was translated. The advocates of Mormonism maintain that these characters are 'Egyptian, Chaldaic, Assyrian and Arabic.'"—Page 261.

"The advocates of Mormonism" have maintained nothing of the kind.

All there is to it is that Martin Harris has been quoted as saying that Professor Anthon so determined and informed him.

On page 310, when discussing the ordinance of the laying on of hands for the reception of the Holy Spirit, Mr. Bays denies that the Book of Mormon teaches this doctrine, and adds:

Perhaps some of their wise men may explain why a book which contains "the fullness of the everlasting Gospel" is as silent as the grave upon a subject of such grave importance. Why did neither Jesus nor his disciples teach it? and why was it never performed as an ordinance of the Gospel to follow baptism? Echo answers, Why?

In answer to this it is only necessary to quote one passage from the Book of Mormon as follows:

The words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them. And he called them by name, saying, Ye shall call on the Father in my name, in mighty prayer; and after that ye have done this, ye shall have power that on him on whom ye shall lay your hands, ye shall give the Holy Ghost: and in my name shall ye give it: for thus do mine apostles. Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it; and on as many as they laid their hands, fell the Holy Ghost.—Book of Moroni, chapter 2.

Is this not surprising for a man who has the opportunity to be informed that Mr. Bays has had? Mr. Bays throughout his whole treatise cries, Fraud, fraud! and yet is guilty of such flagrant misrepresentations as this. And the Christian Publishing House says he is "accurate and reliable."

Strange to say, however, that after Mr. Bays makes the above statement he quotes the above passage from the Book of Mormon, and states that it "is the only passage in the Book of Mormon that in any way relates to the laying on of hands for the gift of the Holy Spirit." If this is true (which it is not), then his statement that the book "is as silent as the grave" on the subject is false.

When it is convenient for Mr. Bays to turn witness he does not hesitate to do so, and where other testimony is

lacking he comes to the rescue and supplies the want. Here is a specimen:

> The writer has had ample opportunity to observe the practical workings of the system under the auspices of two different and widely separated Mormon churches, namely, Lyman Wight, in Texas, in 1847, and James J. Strang, of Beaver Island, Mich., in 1854.—Page 318.

This testimony was given with reference to the system of polygamy. Davis H. Bays was born on the 5th day of March, 1839, and hence was eight years old in 1847. It is not necessary to comment on the "ample opportunity" of a lad of eight years to observe the *system* of *polygamy*. Elder Bays, however, is mistaken. He could have given himself the advantage of one more year, and at the same time have saved his credit as a witness, for he never saw Lyman Wight nor any of his associates in 1847. He arrived, with his father's family, at a place called Zodiac, near Fredericksburg, Texas, where the Lyman Wight colony was located, May 9, 1848. So Elder Bays was *nine* years old, and of course a boy nine years old would have ample opportunities thrown in his way, and would be amply competent to investigate a *system* clandestinely practiced by neighbors!

Smart boy, that!

On page 335, in an attempt to set aside a statement made by Bishop George Miller and others to the effect that polygamy was not known in Nauvoo in 1842, Mr. Bays says:

> Several of the men whose names appear in the list of witnesses became noted advocates of polygamy. George Miller, also a general in the Nauvoo Legion, and the second man on the list, was a polygamist with *two* wives, when first I knew him in 1847, but five years after his testimony was made public, and only *three* years after the death of the prophet.

Bishop George Miller arrived at Zodiac on the 2d of February, 1848, and Henry Bays and his precocious son Davis arrived at the same place on May 9 following. This

is the first time he ever saw Bishop Miller. So Bays did *not* know Bishop Miller "first in 1847"; it was *not* "but five years after his testimony was made public"; and it was *not* "only three years after the death of the prophet." Now, in all candor, is such a witness reliable? Bays was a smart boy, that is conceded, but would any boy nine years old be likely to know about the two wives, and yet forget the date of the events? If this is thought possible, there is another question which is pertinent here. Would a witness who had forgotten the date positively testify to a date?

Further, as against the testimony that George Miller had two wives in 1847, or 1848, we submit a letter now in our possession, written by George Miller and Richard Hewett from Bastrop, Texas, June 14, 1849, to J. J. Strang, in which occurs the following in the handwriting of Hewett:

> I want to know what your mind is about men having the priesthood having more wives than one. The principle is taught amongst all that I have been with. Some have from two to ten, or twenty, and some have none. If it is consistent I want you to let me know when you write to me, and I want you to write as soon as you get this, so Bro. Miller and myself may know what to do. You must excuse me for asking so much, but you must bear with me, as I confess I am ignorant. Bro. Miller says their whoring will send them all to hell.

Bishop Miller writes a letter on the same sheet of paper and they both speak of those with whom they had associated after the death of Joseph Smith, and after relating their practices as in the above extract they want to know about this principle, that they may know what to do, carrying the plain inference that if this doctrine was supported by Strang they would not go there. As seen above Bishop Miller condemns it in language more forcible than elegant, and Mr. Hewett continues by saying:

> I don't find such things in the Book of Covenants, nor in the Book of Mormon, nor in the writings of the apostles.

Mr. Strang at this time was not advocating polygamy

and probably wrote these men to that effect, and this will explain why Bishop Miller went to Strang. Now we do not know whether Bishop Miller had more than one wife at this or any other time; but shall we condemn him upon the testimony of a man who says that when he was eight years old he knew Miller, and knew that he had two wives, when it is positively known that the said boy never saw Miller until after he was *nine* years old? Besides, kind reader, what is your estimate of the boy as a witness, when he testifies of other things?

On page 368, after speaking of the disaffection of the Laws and Higbees and others in 1844, Bays states:

> The reader will perhaps remember that the Laws and Higbees figured in the certificate concerning Dr. Bennett's "secret wife system," published some two years previously.

In this the ignorance of Bays is very apparent to those who are acquainted with church history. Elias Higbee, the only man of the Higbees who signed the certificate of 1842, referred to, died June 8, 1843, and consequently was not connected with the disaffection of 1844. The Higbees who figured in 1844 were Francis M. and Chauncey M., neither of whom signed the certificate of 1842. Sometimes Bays talks learnedly on law, but when he tries to impeach the testimony of one man by quoting the statements of another, we are inclined to doubt the reliability of his legal learning, notwithstanding the Christian Publishing House says his book is "accurate and reliable."

In conclusion upon this point it becomes our painful duty to call attention to the moral status of this man as a witness as revealed through himself. On page 343, in Bays' attempt to make Joseph Smith responsible for the doctrine and practice of polygamy, he says:

> A "thus saith the Lord" from the prophet would have put an eternal quietus on the question of polygamy. But it never came; and so Joseph Smith, and J seph Smith only, must be held responsible for the prevalence of the most abominable system that ever cursed and degraded a free people.

This means, if it means anything, that Joseph Smith should have used a "thus saith the Lord" when he wished to accomplish a desired end, and that, too, without reference to whether the Lord instructed him thus to speak or not, and in case he did not he is to be held personally responsible for it.

If this is or was Bays' idea of the duty, prerogatives, and privileges of a prophet he is not nor has he ever been in harmony with the church, for the church has always held that the prophet was only authorized to speak as he was instructed by the Lord to speak when he uses the name of the Lord, and if he is presumptuous enough to speak in the name of the Lord when the Lord has not commanded him, he does so at his peril, as the Lord will not tolerate such an imposition upon his people. (Deut. 18: 20.)

Recent developments however disclose the fact that Bays years ago ignorantly or viciously pursued that policy, as the following affidavit will show:

Territory of Oklahoma, }
Kingfisher County, } ss.

AFFIDAVIT.

In the spring of 1870 or '71 I was associated with Elder D. H. Bays in the ministry for about three months in Eastern Kansas and Western Missouri. While attending a prayer meeting where now exists the Fanning, Kansas, branch, Elder Bays arose to speak and delivered a prophecy which was intended to adjust difficulties then existing there. It so worked upon the mind of one Br. Davis who was involved in the trouble that he did not sleep any that night, so it was said. Elder D. H. Bays said to me the next morning, You see, Bro. Butler, that I came out with the word of the Lord on that matter last night.

(Signed) STEPHEN BUTLER.

Subscribed and sworn to before me October 25, 1898.

WILLIAM S. WHIRLOW,
Notary Public.

If this was Bays' standard of honor and right it will be no surprise to Latter Day Saints and those that know our views on such matters that he found the Spirit of the latter-day work incompatible to his proclivities.

This exhibition of shocking moral paralysis betrayed here is supplemented by the inconsistency of Elder Bays in his accusing Joseph Smith of manufacturing revelations to suit his convenience at times and then finding fault with him because he did not, and holding him responsible for the existence of crime because he did not manufacture a revelation expressly forbidding it. This is made worse when we consider that the allegation is false, for there were revelations coming through Joseph Smith expressly forbidding polygamy. This Bays well knows, and hence willfully misrepresents. The Book of Mormon translated by Joseph Smith says:

> Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women.—Jacob 2:6.

A revelation given through Joseph Smith in February, 1831, says:

> Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit: and if he repents not, he shall be cast out.—Doctrine and Covenants 42:7.

We have shown these misquotations and historical errors to present the utter unreliability of the book and its author in as brief a manner as possible. To thus expose, and to be driven to the conviction ourself, that a former associate has resorted to such contemptible work has been a painful duty to us, but the interest of truth has demanded it and we have responded. We will now go back and examine such portions of this book consecutively as may be demanded.

CHAPTER 2.

Bays' Claim to Superior Advantage—Condemns Spalding Story—Foundation—Sam—Spiritual Gifts—Cases of Healing—The Commission—Joseph Smith Healed—Medicine—Questions.

It may be well to note right here that Elder Bays claims superior advantage over others who have essayed to write against what he is pleased to call "Mormonism," because of his experience on the *inside*. He says:

> Reared in the faith of the Saints from early childhood, and having been, for twenty-seven years, a zealous advocate and defender of its peculiarities, the writer has had rare opportunities for studying Mormonism from the *inside*.
>
> The line of argument usually emplo ed by writers and speakers to refute the Mormon dogma is of such a character as to render success almost impossible.—Preface.

It will be pertinent to inquire, What possible advantage can this be to him? If it were a secret system, unknown to any but those on the inside, then there might be some force in the claim that he had the advantage over his less fortunate competitors in this field, but this Mr. Bays has not claimed, but assumes throughout to meet public questions as publicly taught by the representatives of "Mormonism." Then, if he can succeed where others who had access to the same information failed, it is a reflection upon their intelligence, and a concession that all the efforts heretofore made by his brethren and others against "Mormonism" are failures. So there is but one thing in the field against us, and that is the "Doctrines and Dogmas of Mormonism." By the unqualified indorsement of this book the Christian Publishing House concedes that former efforts against us have been failures. For this concession we thank them.

No wonder that after their repeated failures they received this would-be champion with open arms, and in the language of Elder A. M. Haggard, of Iowa, said: "I believe the man and his book are children of Providence."

Again when Elder Bays and his illustrious indorsers concede that Providence provided for them in the hour of their defeat and peril, and that in that provision a man was sent who utilized only such information as was at their disposal, they concede that a man schooled in "Mormonism," possesses superior qualifications to those who have not had such schooling.

But in all this, one of the vital points at issue between us is conceded; viz., that men are sometimes specially called of God for the accomplishment of certain purposes. Again we thank you.

Bays says:

> The usual debater undertakes to trace the Book of Mormon to the Spaulding romance through Sidney Rigdon.
>
> Nothing can be more erroneous, and it will lead to almost certain defeat. The well-informed advocate of Mormonism wants no better amusement than to vanquish an opponent in discussion who takes this ground. The *facts* are all opposed to this view, and the defenders of the Mormon dogma have the facts well in hand. I speak from experience.—Page 22.

Now will our friends of the Christian Church hear these "children of Providence," and thereby concede that for the last half century and more they have been wrong and that their whole theory of the Book of Mormon is a mistake. Surely there is hope for the Christian Church, and we feel like singing:

> While the lamp holds out to burn,
> The vilest sinner may return.

Bays' theory that it was Oliver Cowdery and not Sidney Rigdon that helped Joseph Smith in concocting "Mormonism," we have already exploded by showing that the work was already in progress before Cowdery appeared.

Now that the Spalding Romance Story is abandoned,

and Bays' theory is weighed in the balances and found wanting, we suggest that it is time for the birth of more "children of Providence."

On page 26 Elder Bays misstates the case under the head of "The Foundation," as follows:

> That the whole Mormon superstructure is founded upon the Book of Mormon, no one will perhaps attempt to deny.

When Elder Bays penned that he well knew that we did and do deny that proposition. He knew and does know that we claim that the superstructure which he vulgarly calls "Mormonism" is founded upon the eternal truth of Heaven, and that the Book of Mormon, like the Bible, is but confirmatory testimony of that truth.

That truth would have been the same had the Bible nor the Book of Mormon never been written. It existed before them and can exist without them. On page 27 Mr. Bays again shows his ignorance when under the head of "The Purport of the Book of Mormon," he says:

> Dissension finally arises, and Nephi, with his two younger brothers, Jacob and Joseph, separated from their elder brethren, Laman, Lemuel and Sam. Henceforth they were two separate peoples, known as "Nephites" and "Lamanites."

No possible advantage could accrue to Mr. Bays in making this false statement. We therefore conclude that he must have done it through ignorance. The Book of Mormon in speaking of this division places Sam with Nephi. It reads as follows:

> Wherefore, it came to pass that I, Nephi, did take my family, and also Zoram and his family, and Sam, mine elder brother, and his family, and Jacob and Joseph, my younger brethren, and also my sisters, and all they which would go with me.—Page 71.

In chapter 3, after several pages of high sounding platitudes regarding the spiritual house erected by the Saints and the deceptive character of the same without a word of proof, he asserts on pages 38, 39:

It is the boast of Latter Day Saints that no man living can possibly *disprove* or in any way invalidate their claim upon this point. In the first place the burden of proof lies with *them*. They affirm the perpetuity of these miraculous powers, while we simply deny. The man who affirms must *prove* what he affirms. It is entirely sufficient to meet an affirmative proposition with a bare denial. When affirmative evidence has been introduced, the negative may offer such evidence in rebuttal as may be deemed necessary. Thus it will be seen that we are under no obligation to *disprove* any affirmative proposition.

In this issue Mormonism has affirmed something, and has offered testimony to prove it—is in fact the plaintiff in an action before the civilized world, and asks for judgment on the ground that the testimony of its witnesses sustains the allegation. Their petition sets up a claim that certain jewels—spiritual gifts—at one time in the possession of a woman of great distinction—the Church of Christ—rightfully belong to said plaintiff.

All right, we introduce as sufficient evidence in this case the testimony of Jesus Christ as follows:

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mark 16: 15–18.

According to rules of law we have now presented *prima facie* evidence sufficient to establish our case unless rebutted. A mere denial will no longer answer the purpose of our opponents.

They must impeach the witness or raise a demurrer, in which case they must sustain that demurrer by showing that the testimony is incompetent, irrelevant, or immaterial. By this it will be seen that Mr. Bays, with all his legal acumen, misunderstands the case. If he contents himself with a simple denial he will fail to defeat us. If he raises a demurrer he is not required to prove a negative, but to introduce evidence to sustain his contention. The moment he takes advantage of this privilege the burden of proof rests on him, and if he fails to sustain his demurrer,

judgment will be rendered in favor of the plaintiff, and we will be awarded possession of the gifts claimed. When Bays attempts a rebuttal under the supposition that he is proving a negative he betrays his ignorance as a lawyer.

We make no claim to the understanding of law, but we know just enough to smile when we hear a man like Bays suppose a case at issue before a court of justice or equity.

It might be well, however, to state here that Mr. Bays' client—the Christian Church—has no case in court, as they make no claim to the property in question. Mr. Bays misstates the case again when he says that we are the "plaintiff in an action before the civilized world," and ask for judgment there. We have pled the jurisdiction of the court, and asked for a hearing before the Supreme Court of heaven; the case has been entertained, and the jewels awarded, as the following evidence will show.

On pages 72 and 73 of his book Elder Bays himself quotes one of many recorded cases of healing as follows:

"HEALING OF ONE BORN BLIND.

. . "So the mother took another of her daughters and put her upon his knee [that of an unbeliever], and said, 'Sir, is that child blind?' And after he had examined her eyes, he said, '*She is.*' 'Well,' said the mother, 'she was *born blind:* and she is now four years old, and I am going to take her to the elders of our church for them to anoint her eyes with oil and lay their hands upon her; and you can call again when you have time, and see her with her eyes open [opened.—H. C. S.].' . . 'Well,' said he, 'if she does ever see, it will be a great proof.'

"Accordingly, the mother brought the child to the elders, and Elder John Hackwell anointed her eyes, and laid his hands upon her, only once: and the Lord heard his prayer, so that the child can now see with both of her eyes as well as any other person. For which we [all.—H. C. S.] feel thankful to our heavenly Father, and are willing to bear testimony of it to all the world. Yours in the Kingdom of God,

"GEORGE HALLIDAY.

"P. S.—We, the father and mother of the child, do here sign our names to the above, as being true.

"WILLIAM BOUNSELL.

"ELIZABETH BOUNSELL.

"No. 12 Bread Street, Bristol, England, Nov. 25, 1849."

The above, with over a score of other similar cases, covering a variety of ailments, including leprosy, are recorded in the work from which this is taken. (See O. Pratt's works, Divine Authenticity of the Book of Mormon. No. 5, page 71.)

Mr. Pratt was at the time an apostle of the Utah Church and in charge of the English mission, and the parties to the alleged healing were members of the same church.

Who can believe that a people who did not hesitate for a moment to violate every commandment of the Decalogue could possibly be blessed with such marvelous power, while at the same time they are denied to the peace-loving and virtuous? The very claim is a burlesque on Christianity, and is alike repulsive to man and dishonoring to God. It cannot be true.

The force of this testimony is by Mr. Bays set aside by gross misrepresentation of the truth. No claim has been made except by Mr. Bays and others of like views that the peace-loving and virtuous are denied. It is and has ever been our contention that the peace-loving and virtuous are not denied. The above argument we can call by no softer name than contemptible pettifoggery.

As to the charge that the people testifying "did not hesitate for a moment to violate every commandment of the Decalogue," we will quote from the manuscript of Elder Charles Derry, who was a minister among them, and to whose good character Mr. Bays has testified. (See page 26.)

Addressing Bays he says:

Your reference to the work of the church in Salt Lake, manifests your want of candor. You know the miracles you mention were not wrought in Utah, but in England; nor were the elders that administered in those cases men who had ever been in Utah, nor had the abomination of polygamy been accepted by or even taught to them. That abomination was not published until 1852, and the above manifestations of the healing power, according to your own showing, which is for once in accord with the facts, was in November, 1849. These people had heard and obeyed the gospel, had sought unto God for the blessing and obtained it. And while the work in England was then under the Brighamite rule, these people had accepted the truth in its purity, as taught by Joseph Smith, and knew nothing of the apostasy that had taken place.

Elder Bays continues:

If to be found anywhere within the domain of Mormonism, these "spiritual gifts" might, with a greater show of reason, be expected among the people of the Reorganized Church, whose membership, I am glad to say, are as a rule honest and law-abiding people, and the purity of whose lives no man may truthfully question. I speak of this as the merest matter of justice to the membership of that church. But do they possess supernatural powers?

With forty years of acquaintance with Mormonism in its various phases, common honesty impels me to say I have never known a single instance of miraculous power. I have witnessed, it is true, what I was at the time willing to call a miracle, because, like all others who believe in such things, I wished to have it so; but never have I witnessed anything which would bear the test of intelligent scrutiny, or be confirmed by candid, sober second thought.—Pages 73, 74.

We agree with Elder Bays that the spiritual gifts might with reason be expected among the people of the Reorganized Church, and we thank him for his tribute to the character of the members. We here present the evidence of a remarkable case of healing in the Reorganization.

A CASE OF HEALING.

Dear Herald:—I forward you the facts of a most remarkable case of healing. On Saturday morning, October 13, 1877, while Bro. D. Chambers, Jun., who lives on Spring Creek, Harrison county, Iowa, was caring for one of his colts he received a severe kick over his right eye, and in his breast, from both feet of the animal. The force of the kick raised him from the ground and sent him headlong outside of the stable, several feet from where the colt stood, where he lay in a helpless condition, with a fearful gash over his right eye and some of the breast bones broken. He made an effort to rise but failed. His wife was soon by his side, and she called to her assistance a Mr. Draper who happened to be on the premises with his thresher. They succeeded in helping him to the house, but just before reaching there his sight grew dim and he felt as if death was upon him, and he felt an ardent desire to speak to his wife once more, after they got him in the house and seated on a chair, but he was only able to faintly articulate the words "Good-bye, Mary." Mr. Draper suggested to Sister Chambers to dispatch some one for medical aid with all possible speed, not that he considered it possible that anything could be done, (thinking he was too far gone,) which Sister Chambers did not do, but sent for Bro. W. Chambers, living within half a mile, and

in the meantime she applied oil and prayed for her, to all human appearance, dying husband, as best she could under the distressing and exciting circumstances.

On the arrival of Bro. W. Chambers a terrible sight met his gaze, his brother lying with a yawning gash over his eye rendering the skull bone visible, his head resting upon his chin and but little or no signs of consciousness. Wishing to get him into an adjoining room that peradventure they might lay him on a sofa, he suggested it to Mr. Draper. An attempt was made to raise him from the chair by placing their hands under his arms, but his cries forced them to desist, but raising the chair they conveyed him to another room, propping him up as best they could, and proceeded to anoint him with oil. By this time his breast was much swollen and turning black, yet though swollen, there was quite an unnatural hollow or sunken place therein, and the slightest touch of the shoulders, arms, head, face, or breast, would cause the most acute pain, while the least move of the head or arms would produce sounds like the grating of broken bones. His chin still resting upon his breast, and signs of blood accumulated in his throat, causing apprehension of his choking. Bro. W. Chambers called upon his father to assist in laying on hands. But little benefit was received by the sufferer, except a partial restoration to consciousness. They administered a second time with but little better result. The injured man then spoke, and asked them if they had not faith to rebuke the pain. Whereupon Bro. W. Chambers administered the third time, rebuking the pain and commanding him to arise, which he did and walked into the room from which he had been so recently carried as one almost dead, and sat down and ate a hearty breakfast.

Mr. Draper, who had assisted in carrying him to the house, while the brethren were praying, went out; but mark his surprise on returning, with three or four other non-members of the church, at seeing him whom they supposed was, or soon would be dead, seated at the table eating and drinking. They stood and gazed with astonishment, yet glad to see the change, as evidenced by the fact of each one of them shaking hands with him as if he was an intimate friend who had just returned from a long journey. This being done Bro. D. Chambers bore testimony of God's power by which he had been saved from death and made whole.

I shall not attempt to describe the joy of his wife, his brother and wife, and father, all of whom were present, at seeing one so dear to them so marvelously saved from the jaws of death; all can imagine it.

The following being Sunday, he was in the house of prayer, telling the Saints of the Spring Creek branch how wondrously the Lord had wrought with him, which moved others to prayer

and praise, by which they enjoyed a time long to be remembered.

About two hours passed from the time of the terrible accident to his being seated at the table. The gash over his eyes was drawn together and some sticking plaster applied, and it healed without the least matteration; and, at this date, the scar is only visible by close inspection. He experienced weakness but for a few days, after which he turned his attention to his labor, and has been as healthy and robust as ever.

JAMES CAFFALL.

Wm. Chambers,
Louisa M. Chambers,
Mary N. Chambers,
John Chambers,
David Chambers, Sen.,
Jonathan McKee,
} Witnesses.

UNIONBURG, Iowa, Dec 11, 1877.

With some if not all of these witnesses Elder Bays was well acquainted, and he will not put himself on record as against their reputation for veracity. He may try to explain it away, but he can make no explanation that will not apply with equal force against the record concerning the jewels when "in the possession of a woman of great distinction—the Church of Christ."

I submit that the testimony of such witnesses cannot be set aside by the testimony of Bays that he never saw anything of the kind.

The presumption of the man is astounding. No miracles were wrought among the Latter Day Saints while he was with them because he never witnessed them. Now he goes over to the Christian Church and coolly informs its members that their efforts at fighting Mormons were futile until he came on the scene.

In regard to the existence of other manifestations of power, though we might fill a volume with the evidence of such cases, we content ourselves with referring for the present to the testimony of Elder Bays, as found on page 23 of this work, where he testifies to a wonderful manifestation of God's power, and to his having known results before their happening.

Mr. Bays then attempts to analyze the commission recorded in Mark sixteenth chapter, and reasons that the promise made in connection therewith was limited to the lifetime of the apostles, because it was not possible for the disciples spoken to, to go into all the world, and hence the promise would only apply to those to whom they preached. He concludes his argument as follows:

> Here is a promise; but to whom does it extend? Are there no limitations? Let us see. "And these signs shall follow *them that believe.*" Follow them that believe what? Why, the Gospel, to be sure. "And these signs shall follow them that believe the Gospel?" Preached by whom? Why, by the disciples, of course, for none others were authorized. Analyzed, the proposition stands thus: "And these signs shall follow them that believe the Gospel preached by the disciples." Just that, and nothing more, is affirmed.
>
> This analysis shows most conclusively that the promise of miraculous powers was limited to the lifetime of the first disciples—the eleven, and those upon whom they had laid their hands.—Page 40.

It will be seen that in order to limit the promise he limits the commission, claiming that no others were authorized by the commission except the disciples addressed. On the previous page this is even more plainly brought out when he says:

> "Go ye into all the world." Who go into all the world? The disciples, *the eleven.* No one else is addressed, and hence, *no one else is included.* This seems conclusive.

Mr. Bays is consistent in this, for it is impossible to limit the promise without limiting the commission. But imagine our surprise when on the very next page he states an opposite conclusion. Hear him:

> While the Great Commission to preach the Gospel and administer its ordinances was general, extending, under proper conditions, to every age and every nation under the heavens, the "signs," or miraculous gifts of the Holy Spirit, were confined, as we have already shown, to the times of the apostles. While these miraculous powers were limited to the apostolic age, the obligation to "preach the Gospel to every creature," along with

the "conditions upon which sinners are accepted under the Gospel," as provided in the commission, was made perpetual.

How he can come to a conclusion that the commission was general, extending to every age and every nation and yet that none but the eleven were authorized by it, is a problem that perhaps none but these "children of Providence" can explain. It is not necessary to occupy space in discussing the point. Every one who reads the words of the Master: "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe;" knows that the promise of the signs is just as general in its application as is this conditional promise of salvation, and to preach the one while you deny the other is a travesty on common sense. No rule of language will permit the making of one general in its application while the other is limited.

While it was not practicable for the apostles to visit every spot on the globe, their commission was not limited by geographical lines. They had the *authority* to go anywhere on the earth, and more, their authority was in force whether present or not. A message from them, whether by tongue or pen, was and is in force wherever heard. Would Bays have us to understand that authority is something that floats around a man as he moves? If so will he please give us the cubic dimensions of the space it occupies? We think that it is coextensive with the power behind it. Are we right? Whether the commission was to the eleven alone matters not, wherever it was in force it carried with it the promises connected with it. Should God call others who were not directly included in the commission the same conditions would apply or his ways are not unchangeable. If Bays is right and the signs were only to follow those who heard the eleven and received the gospel through their ministrations, then those who received it under the preaching of Matthias or Paul were

excluded. Read Paul's first letter to the Corinthians, twelfth, and following chapters, and your minds will be freed from this bungling fallacy.

Mr. Bays enters upon a long dissertation on the gifts, in which he depends almost entirely upon what he does not know. Bays did not see—Bays did not hear, hence there was nothing to see or hear! To reply to such sophistry would be an insult to our readers.

Elder Bays assumes, without proof, that the prime object for which the gift of speaking in unknown tongues was given, was to preach the gospel to men of different languages, and hence confines its necessity to the days of ignorance when the ambassadors of Christ were not acquainted with the language and dialects of those to whom it was necessary to preach. This argument is quite plausible, but are the premises correct?

Elder Bays quotes as evidence Acts 2:8: "And how hear we every man in our own tongue, wherein we were born?" It is true that on this occasion representatives of different nations heard the gospel, each in his own tongue; but this does not prove that the prime purpose was the preaching of the gospel in different languages. We have no evidence that when this gift was first exercised at the time referred to there was anyone present but the disciples, who were all Galileans. The record says:

> And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

It will be seen that they began speaking in tongues

before the multitude gathered, and the report of this is what caused the multitude to come together. They were then speaking to each other, but when the multitude came they did not cease. It was not then exercised for the purpose of preaching to the public, but the people came during the service and incidentally heard in their own tongue.

In connection with this please to read Paul's instruction to the Corinthians as follows:

Wherefore let him that speaketh in an unknown tongue pray that he may interpret.—1 Cor. 14:13.

Why should he interpret if he was speaking to men in their own tongue?

If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?—1 Cor. 14:23.

Why say that they were mad if they were talking to them in their own tongue? Again,

If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.—1 Cor. 14: 27, 28.

Where is the demand for an interpreter if you speak to a man in his own language?

It would seem from this that Bays is again wrong, but even if he were right and the preaching of the gospel in other tongues was the prime object, it does not follow that there were not other purposes for which this wonderful gift was given. Nor does it appear that the time has passed that it could be used to advantage in the preaching of the word. Instances are on record where men have spoken in the tongue of others who were present, but whether the Latter Day Saints have enjoyed these gifts or not, is not the question. The question is, Has God provided that the faithful shall enjoy them? If so, those who

do not avail themselves of this privilege are lacking, whether they be Saints or Christians.

It has always seemed strange to us that men will call on the Latter Day Saints to demonstrate practically that Christ's promise is true. Our idea is that God is true if every Latter Day Saint on earth should fail to occupy upon his privilege. The challenge of Bays and others of like views that a sign be shown is virtually a challenge to God that if he will demonstrate through these Latter Day Saints that he told the truth they will believe him. He may accommodate you sometime, but we do not know, as we are not sufficiently acquainted with his purposes to tell; but one thing is certain, it will depend upon him to determine whether your challenge will be met or not. While you are awaiting on him we respectfully suggest the consideration of the statement of Christ to Thomas:

> Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

On page 56 and following pages Mr. Bays attempts an exegesis of 1 Corinthians, 12th chapter. He admits that the "gifts of the Holy Spirit were intended to continue with the church at Corinth till they had reached mature manhood in Christ." He then bases an argument on the words: "But covet earnestly the best gifts: and yet shew I unto you a more excellent way"; to show that this more excellent way was to entirely supersede the gifts unto their abandonment. This places Paul in the attitude of exhorting the saints at Corinth to covet earnestly the least excellent way and that, too, after they were shown the "more excellent way." This is neither good philosophy nor good theology, nor is it the work of a wise master builder such as we have esteemed Paul to be. We cannot therefore accept of this conclusion without further inquiry. We ask, Would the exercise of the spiritual gifts hinder the exercise of charity? If not, why do away with them

in the getting of charity? It seems to us that the idea of Paul is that gifts without charity would be least excellent, and therefore he urges that they should not covet the spiritual gifts alone, but should seek charity in addition to the gifts. He says:

> Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

There is no intimation here that these things could not exist with charity. The contrast is drawn here between the gifts without charity and the gifts with charity. The Corinthians are exhorted to covet the best gifts because they are good, but told that to have charity is more excellent than to have the gifts without it. Bays, however, hits the right idea when he says in his summing up, "In charity, or love, we have the sum of them all."

Would the sum of them all remain if we subtract the parts?

But Elder Bays quotes what he calls positive evidence that the spiritual gifts were to cease as follows:

> Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.—1 Cor. 13:8.

This is evidently to be understood in the same light as that going before, where the contrast is made between a part and the whole, and this is made clear by the context, for Paul includes knowledge with the things which were to vanish away, and yet in speaking of the consummation of this transformation says, "Then shall I *know* even as also I am *known*." If knowledge in the absolute sense shall have passed away it will be impossible for the consummation spoken of by Paul to obtain. Nor can you make the doing away of tongues and prophecy absolute without applying the same rule to knowledge.

On page 58 Mr. Bays makes this astounding statement:

> Of the nine spiritual gifts named in the twelfth chapter, but one was permanent—FAITH. All others were to vanish—pass away.

It is only necessary to invite attention to these nine to show the reader the foolishness of this position, as knowledge and wisdom are of the nine. We submit that without knowledge or wisdom intelligent faith would be impossible.

Bays continues:

> All men are required to become godly; that is, become like God.

Permit us to ask how a man can become like God without wisdom or knowledge?

In Mr. Bays' chapter 5, commencing on page 62, in speaking of deadly things he criticises a statement of Joseph Smith's that at a certain time and place he was sick and vomited up poisonous matter, and subsequently was healed by the laying on of hands. He thinks that there should have been evidence produced that poison was administered, and then it should have been analyzed to show the presence of poison.

To ordinary mortals if the first proposition was proven it would obviate the necessity of proving the second, but he makes a case where there is none, and then demands unreasonable evidence to support it. Mr. Smith was making no effort to sustain a case against anybody for poisoning him, he was not trying to make a case to sustain the truth of the promise of the Savior. Nor has anybody to our knowledge ever presented it in evidence. He simply relates an experience, as anyone else would do under similar circumstances, without seeking to prove anything by it. Had he intended to have prosecuted the parties he would have probably secured evidence to sustain his case. We think, however, that even in that case

he would not have been compelled to prove the presence of poison after he had proved that poison was administered. Had he desired to make a fraudulent case to prove that he enjoyed the blessing promised by the Savior, he would have said that he drank the poison but felt no effects from it.

Then Bays wants to know why he suffered as much as he did, and why Bishop Whitney was not healed. Now we frankly say we do not know, but it is not the only thing that we do not know. We do not know why Timothy was not healed, but advised to "use a little wine for thy stomach's sake and thine often infirmities." (1 Tim. 5:23) We do not know why Trophimus was not healed but "left at Miletum sick." (2 Timothy 4:20) But because we do not know these things, shall we say that we do not believe that Eneas was healed of palsy, or that Tabitha was raised? (Acts 9:32–43.) Or shall we demand that the viper that fastened itself upon Paul's hand be analyzed to determine that it was poison? We have no testimony in any of these cases except the narrative as related by a single writer. Some other witnesses were named, but we have not their testimony. If Bays would subject the miracles of the Bible to the same test that he does the one in question he would find just as much difficulty.

On page 65, in his attempt to show that the necessity for the healing of the sick by divine power is past, Mr. Bays says:

> Little was known at that age of the world concerning the science of medicine. Physiology had not yet been born. The action of the heart was little understood, and it remained for Harvey to discover the circulation of the blood.
>
> Physicians of that day were powerless to contend with the malignant forms of disease which then afflicted humanity.

To make this point of any force the claim will have to be made that physicians can now successfully contend with all the malignant forms of disease which now afflict humanity.

Is this true? Does not the devastation of certain diseases sometimes sweep our land notwithstanding the efforts of our most skilled physicians? This needs no proof. Reasoning then from Bays' own premises, there is need now for divine interposition in the healing of the sick, and God is on record as willing to supply that demand.

If it be argued that physicians are more skillful now than then, still from Bays' standpoint of reasoning God will supply the deficiency, whether it be great or small. Then though his premises be correct his conclusion is wrong. But what about the premises? Is it true that little was known about the science of medicine at that time?

On this point we will again quote from the manuscript of Elder Charles Derry:

Johnson's Cyclopædia informs us that the "art and science of curing diseases had its origin away back in the early history of humanity;" among its professors and teachers may be mentioned Pythagoras who was born B. C. 582, and Hyppocrates, B. C. 460. The Alexandrian School began 320 B. C. Medicine was introduced into Rome from Greece 200 years B. C., and although it is not claimed to have been perfect then, it must have been to a degree successful, or it could not have been perpetuated; but no one will claim perfection for it now. We are also told the circulation of the blood was discovered by Harvey, A. D. 1616. This and other discoveries are said to be of recent date. If Bays' argument amounts to anything it shows that ignorance of these medical discoveries, and the imperfection of the science make it necessary for God to place the gift of healing in the church. If that is true the same cause would render it necessary that it should have continued until these later discoveries were made, and since the science of medicine is not yet claimed to be perfect, the same cause demands that the gift should yet remain, until a perfect panacea for all the ills of life is found. It would be a waste of time to present evidence to show that such a panacea is needed today. The tens of thousands of cases in which the skill of the wisest physicians is baffled is irrefutable evidence of the helplessness of humanity. We are not desirous of detracting one single meed of praise from the science of medicine, but are willing to accord it all that it deserves; but we have a thousand times more faith in the Great Physician, who gave us our being, than all the human

skill in the world. And until it can be shown directly and positively from the word of God, that the gift of healing with every other blessing promised by Jesus Christ was to be limited to the apostolic age, we shall continue to believe in, and teach the continued verity of, the promise, "These signs shall follow them that believe."

Bays again comes to the rescue here with the testimony of what he has not seen. We need not inform our readers that this is entirely incompetent evidence. Again Mr. Bays demands a sign and concludes with the following challenge:

> When any latter-day apostle shall duplicate these miracles, then, and not till then, shall he be able to maintain the claim of Mormonism to miraculous powers.—Page 69.

It is scarcely necessary for us to remind the reader that "Mormonism" claims no miraculous power. We claim that all power is in God and in his Son Jesus Christ, and that they are the same yesterday, today, and forever; hence the power exercised by them beforetime may be expected now.

We will again allow Elder Derry to answer upon this point. He says:

> Mr. Bays, about thirty-seven years ago I administered the ordinance of baptism to you, and I believe assisted in your confirmation. For twenty-seven years you acted as a minister of the gospel in the Reorganized Church and claim to have been a zealous defender of its doctrines during that period. Did you, during that membership and ministry, ever know an approved minister of the church to teach you or any of its membership or ministry, that you or they might, must, or should try to imitate any of the gifts of the gospel in order to make the people believe that the gifts were in the church, or for any other purpose? Did you ever know any of the approved ministry of the church to countenance what they believed to be false gifts in any capacity whatever, if such were manifested? If not, where is your warrant for pronouncing these gifts a fraud, and the ministry and membership who claim to possess them impostors? You have failed to show that God or Christ had repealed his gracious promise, "These signs shall follow them that believe" (Mark 16).
>
> When men undertake to deceive their fellow men, there must be some advantage to be gained, either in worldly honors, or

wealth, or some prospect of advancement in the temporalities of life. They can have no hope of a reward for deception in the life to come. And right here we ask, what worldly fame, honor, or wealth can the Latter Day Saint, whether minister or lay member, possibly expect to receive for believing and teaching a doctrine that all the world, professing Christian or non-professor, are so diametrically opposed to? What has been their reward hithert ? It has been the blackest calumny that hell could vomit forth, and that from the lips of men who profess to be the followers of the pure and lowly Nazarene. It has been persecution of every kind, imprisonment, mobbings, burnings of homes, desolation of farms, slaying of men, women, and children; and at last the cruel, cold-blooded murder of their Prophet and Patriarch. . . . This is the history of the church for the first fourteen years of its existence; and while the mobbings, burnings, imprisonment, and murder have ceased, the vile calumny is still vomited forth both from press and pulpit, and we are accounted as the offscouring of the earth. Verily, impostors would have wilted long ago under such treatment; but these people "stand like the beaten anvil to the stroke." They still insist the message they have received and bear to the world is eternal truth and God is its author. They ask for no earthly reward. They sacrifice the comforts of home, and the society of all that is dear to them; yea, they give their own lives a sacrifice in order to bless and enlighten an ungrateful world – to lead it into the narrow way of eternal life. No! Mr. Bays, you cannot prove to me that this church is a fraud. I have tasted of the good word of God, and have drank at the fountain of eternal life; and your opposition only strengthens the children of God in the way of righteousness; for we realize that "No weapon that is formed against it shall prosper; and every tongue that shall rise against it in judgment shall be condemned," for God hath spoken it.

CHAPTER 3.

Corruption—Church Organization—Patriarch—Office of Apostle—Bays Differs from Peter—Apostle an Ambassador—Apostolic Qualifications—Rule of Succession—First Presidency—Patriarch—The Church.

On page 76 Bays repeats his false charge referred to on page 14 of this book, that we charge all professors with being corrupt, only here he attributes it to Moroni. Then proceeding upon this false assumption he says:

> Corruption, indeed! Where, under the broad canopy of heaven, did there ever exist a people calling themselves Christian, who were more intolerably corrupt than the people who composed the different factions which grew up out of the wreck of the first Mormon Church after the death of the Smiths at Carthage, Ill., in 1844? Let those who live in glass houses beware how they cast stones.—Page 77.

Let us suppose that there has been more corruption among the factions of the church since the death of the Smiths than is usually found among other people. What does this suggest? Compare this alleged fact with the following scripture:

> When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first.—Luke 11:24-26.

If Mr. Bays is right about the "intolerable corruption" of the people composing these factions, does it not suggest in the light of this scripture that they have sometime been cleansed by the evil spirit going out of them and their corruption is the result of their entertaining that evil spirit again with his seven companions? We think there can be

but little virtue in a church that a man can leave and retain all his goodness and purity. Such a church will do no man any good. The quicker out of it the better. We have often observed that no man can leave the fellowship of the Saints and disregard the teaching of the church with impunity; while on the other hand some of our best and truest men have come from other churches, and have developed in moral excellency and spiritual power. We are sorry for those who have become "intolerably corrupt," but we are warned by their experience to prove true to the truth as we have received it, for neither Mr. Bays nor any other man can show where anyone has become corrupt by adhering strictly to the doctrine taught in the standard books of the church. And here let it be understood that these books contain the only law known to the Reorganized Church of Jesus Christ of Latter Day Saints. Any man, no matter what his standing, who does not teach according to them is not representing, but misrepresenting, the church. We are not responsible for the teaching or practice of Brigham Young, D. H. Bays, or any other man who departs from the faith as recorded in the books that we have accepted as containing the word of God. The church in former times was troubled with men who "crept in unawares, who were before of old ordained to this condemnation, ungodly men," etc. (Jude 4) But John says:

> They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us.—1 John 2:19.

We rejoice that our experience is similar.

Mr. Bays on page 78 gives the list of officers that should be found in the church as given by Elder W. H. Kelley on page 226 of his work entitled "Presidency and Priesthood," commenting as follows:

Here we have the whole thing in a nutshell. No church, except organized according to Mr. Kelley's "pattern," can by any possible means be the Church of Christ.

The antithesis of this proposition would be that any church organized according to this pattern must be the Church of Christ. Under this view of the case, will Mr. Kelley inform us just which of the seven or eight Mormon churches having such organization is the genuine church? There are the Brighamite Church, the Josephites, the Strangites, the Rigdonites, the Whitmerites, the Brewsterites, and the Hedrickites, to say nothing of the half-dozen defunct organizations, among which was that led by William B. Smith, brother of the prophet.

This is bad logic and a gross misrepresentation of Elder Kelley's position. The antithesis of Mr. Kelley's proposition is not that "any church organized according to this pattern must be the Church of Christ." The antithesis is this: That any church not having this organization cannot be the church of Christ, but there is nothing in the writings of Elder Kelley here referred to, nor can there be a logical deduction made from his argument to the effect that the only thing requisite in the church of Christ is to have the proper form of organization. The conclusion of Mr. Bays is wholly unwarranted by the premises, and the questions he propounds uncalled for. Nor is his assertion true as regards the factions named.

It will be seen that he here includes the Strangites as having such organization, while on page 73 he declares that Strang made some changes in the organization. Mr. Bays may not know, but if he does not he ought to learn, that neither the Rigdonites, the Whitmerites, the Brewsterites, nor the Hedrickites have such an organization as is described by Elder Kelley. If any have, it is not simply a question of organization. Though this is very important, doctrine, faith, authority, and practice must be taken into the consideration. Mr. Bays has been in a position to know that this statement of his is a very gross misrepresentation of both Elder Kelley and the church. The remainder of the chapter in which the above is found is

based upon this false assumption and misrepresentation and therefore requires no refutation.

On pages 83 and 84 Mr. Bays states:

Two remarkable deficiencies have ever existed in the Reorganized Church, which may, with propriety, be mentioned in this connection, namely:

1. While the church has existed nearly forty-seven years, yet it has never had a full "quorum" of Twelve Apostles—the number usually being from seven to ten.

2. It has never had, in all these years, a Patriarch; and as the duty of that official is "to confer blessings" upon the members of the church, their loss can never be estimated.

These defects in the organic structure of the church cause more or less uneasiness and comment upon the part of some of the leading men, and their fears were not removed till April 15, 1894, when President Joseph Smith received the following revelation, in which the Lord is represented as saying:

"It is not expedient in me that the Quorum of the Presidency and the Quorum of the Twelve Apostles shall be filled, for reasons which will be seen and known unto you in due time."—Doctrines and Covenants, sec. 122, par. 4, page 353.

Concerning the appointment and consecration of a Patriarch, the revelation continues:

"For the same reasons in me that it is not expedient to fill the quorums of the First Presidency and the Twelve, who are apostles and high priests, it is not expedient that a Patriarch for the church should be indicated and appointed."

It is true that for many years these quorums were not full, and the people were more or less anxious that they should be filled, but there was no uneasiness occasioned by the fear that the form of organization had been abandoned or that it would not in the due time of the Lord be completed. Mr. Bays either intentionally or carelessly conveys the idea that the church had drifted from the original plan of organization, and the suspicion that this was his intention grows stronger when we notice that he leaves out the little word *yet* from the quotation. Instead of quoting it as it is: "It is not *yet* expedient," etc., he quotes, "It is not expedient," thus leaving it to be inferred that the deficiency was to be permanent. We would think nothing of a slight omission like this if the

whole tenor of the argument were not in harmony with the changed reading.

On page 85, in speaking of the office of patriarch, Bays says:

> The position was a lucrative one, the Patriarch receiving, it is said, one dollar for each "blessing sealed upon the head" of the faithful.

By whom is this said? The church has made no such provision. The Patriarch has not been authorized to make a charge of any kind.

He receives no salary, but like other ministers he would no doubt receive donations from those with whom he ministers who wish to contribute to his support.

On page 85 and following pages Mr. Bays invites attention to the fact that Latter Day Saints cite 1 Corinthians 12:28 and Ephesians 4:11–14 as proof that the officers named therein should continue in the church, and then expresses his conclusion as follows:

> 1. While 1 Cor. 12:28 affirms that "God set some in the church," and names apostles and prophets, among others, it does not intimate that such officers are a necessary part of the church organization; in fact, it does not even call them "officers" of the church, nor does any other Scripture so declare. Nothing is here, then, to show that apostles and prophets were a part of the official and organic structure of the church.
>
> 2. Ephesians 4:11–14 declares that Christ gave "gifts" unto men, and among other things he gave some apostles and prophets, but there is not one word about the *office* of apostle and prophet, much less a provision to continue such "offices" in all ages of the world.

If apostles were in the church, as here affirmed, they must have been a part of the church, and if not a necessary part of the church organization then they must have been an unnecessary part. Further, if they were a superfluous part to the church, the one placing them there is responsible for this work of supererogation, and that person is God. This sophistry is hardly worthy a notice. But

we might inquire, If this addition is not necessary, what other addition to the church organic is necessary? Bays reasons elsewhere that apostles are not necessary because elders may perform all the official functions belonging to the apostle. Should we admit this to be true, then why give the elder the preference? Why not say that the elder is not needed because the apostle may perform all the necessary functions belonging to the elder? It is our opinion that God does nothing that is unnecessary, and therefore he having placed both apostles and elders in the church, they are both necessary.

It would appear from the above that Bays does not believe that there is such a thing as the apostolic office.

So far as this controversy is concerned it makes no difference whether there is or not. Whether you call the position an office or not does not enter into the consideration as to whether the apostle should be in the church. We think, however, that Mr. Bays is mistaken, and that the apostle's position is an office in the church.

He says no scripture does so declare. Let us see. Peter in speaking of Judas says "his *bishopric* let another take."—Acts 1:20. Paul says: "If a man desire the *office* of a *bishop*, he desireth a good work." Putting these together, Judas the apostle held a bishopric, and the position of a bishop is an office. Judas' successor was to take a bishopric or an office. The several different English translations of the Bible that we have examined on this point practically agree in calling the position spoken of in Acts 1:20 an office, or bishopric. King James', the Inspired, and the Douay translations each render it, "his bishopric let another take." The Campbell, McKnight, and Doddridge; the American Bible Union, and the Revised Version agree in making it still plainer, each rendering it, "His office let another take." The word in the passage in Psalms from which Peter here quotes is in

the Douay translation rendered *bishopric*, and in the Inspired, King James', and Revised translations it is rendered *office*. These authorities all agree that the position of apostle transferred from Judas to Matthias was an office.

Paul also says regarding his position:

As I am the apostle of the Gentiles, I magnify mine office.—Rom. 11: 13.

Yet Bays says that his position was not that of an office, and the Christian Publishing House says that Bays is "accurate and reliable."

Other authorities consider the position of an apostle an office.

Webster defines the word *office* in its scriptural sense to mean:

A charge or trust, of a sacred nature, conferred by God himself; as, the *office* of a priest under the old dispensation, and that of the apostles in the new.

Alexander Campbell said:

They were all co-elders, co-bishops, co-apostles, as respected each other; and as respected all other officers the apostles were first.—Campbell and Purcell Debate, page 14.

But last of all comes Elder Bays himself and contradicts his own theory. On page 90 of the book now under consideration in speaking of apostles and others Mr. Bays says:

1. No such "offices" as those mentioned were ever "created," and hence never received "occupants" for the "*guidance* of the churches."
2. Such offices never having been created could not have been, and in fact were not, *established* in the Church of Christ.

On the very next page he says:

The twelve apostles were, in their official character, *embassadors;* and were representative, rather than executive or judicial, officers, and as such were not a part of the internal organism of the body spiritual.

They were not officers, but they had an official character. Well, well! What next? Here it is:

> If the office of the apostles was ambassadorial, it will doubtless readily be granted that they are at once removed from the domain of the executive and judicial, except in a manner purely *ex officio*.—Page 92.

Ex officio according to Webster means: "From office; by virtue of, or as a consequence, of an office; officially." So the apostles held no office in the church, no such office having been created; yet they acted in "the domain of the executive and judicial" by "virtue of their office."

Wonderful "children of Providence," these!

In regard to the provision to continue the office of apostle, after declaring that there is no such provision, he admits that there was one precedent in the example of the apostles at Jerusalem in the choosing of Matthias. But Bays is not balked by such trifles as this. He can take issue with an ancient apostle as easily as he can with a modern one if it suits his purpose. Hear what he says:

> The action of the eleven, in forming what is deemed by some as a precedent, was doubtless prompted by an exegesis of what they seemed to think was a prophecy relating directly to the question they were then considering. This fact, and not that they were governed by any law then in existence, was their only authority for this remarkable transaction.
>
> There is not even an intimation that they were directed by the Holy Spirit in the matter. As a matter of fact, the Spirit had not yet been given by which it had been promised they should be guided into "all truth." Hence, it is by no means certain that the choosing of Matthias by "lot" was ever accepted and approved of God, but the circumstances tend rather to support the opposite view of the case. Matthias sank as utterly from view as did the individual whom he had, by *accident*, been chosen to succeed.
>
> It may be unpopular to say so, but the writer does not believe the Scriptures referred to by Peter, who seems to have presented the matter to the meeting, has any reference whatever to Judas Iscariot or the betrayal of Christ.—Pages 96, 97.

Bays' illustrious predecessor, Alexander Campbell, is against him in this. He says:

The Apostles taught the churches to do all the Lord commanded. Whatever, then, the churches did by the appointment or concurrence of the Apostles, they did by the commandment of Jesus Christ.—Christian System, pages 311, 312.

Mr. Campbell also sustains the contention of the Saints in this: That there could be no officer without an office. He says:

We have emphatically stated, that the first point is to establish the office. If there is no office, there can be no officer.—Campbell and Purcell, pages 98 and 99.

So Mr. Bays in his anxiety to antagonize the position of the Saints takes issue with Peter and the action of the church at Jerusalem, and runs counter to the learned Mr. Campbell, whose work he claims to be perpetuating. His presumption grows more and more apparent as we proceed. Among the Latter Day Saints no one witnessed what Bays did not see or hear! Among the Christians no one fought Mormonism successfully who did not fight it on Bays' lines; even the honorable Alexander Campbell must stand corrected when Bays speaks! The church at Jerusalem under the instruction of the eleven apostles was wrong when doing what Bays does not approve!

He gives as a reason for believing that God did not approve of the selection of Matthias that he "sank as utterly from view as did the individual whom he had, by accident, been chosen to succeed." This reason would throw discredit upon the calling of the majority of the apostles chosen by the Christ. What is there on record after this time concerning Andrew, Philip, Bartholomew, Thomas, Lebbeus, Simon, or one of the Jameses?

Again he says that "there is not even an intimation that they were directed by the Holy Spirit in the matter." We are told that "they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen." This seems to be an intima-

tion that they expected to be directed by the Lord in some way. Mr. Bays assumes that Latter Day Saints teach "that the apostles and prophets are a necessary safeguard against every form of fraud and deception."—Page 86.

Then presuming upon this assumption he asks:

> If apostles and prophets were designed as a means of protection against fraud—to prevent the possibility of being "carried about with every wind of doctrine," then how does it come that the Mormon Church has developed a greater amount of fraud, and its membership have been "tossed to and fro," and carried about with "winds of doctrine" such as have never disturbed any other church or people? Will somebody answer?—Page 87.

In the first place, Latter Day Saints teach no such thing. They have never affirmed that the presence of apostles or prophets would be a safeguard against deception and fraud; but they have claimed, and do claim, that to keep strictly within the law of God is a safeguard, and that this will include the form of organization. But the form of organization is not the only thing necessary. To be entirely safe, all, including apostles and prophets, as well as the membership, should be in harmony with the revealed will of God in all things. As we have before said, neither Elder Bays nor any other man can show that any of the things that he refers to as fraudulent have been the result of obedience to the teachings of the standard works of the church. Until he can do this all his sophistry based upon the assumption that the Saints teach what they do not teach is the merest twaddle.

In chapter 9, commencing on page 91, Mr. Bays contends that an apostle was simply an ambassador, and his functions being ambassadorial he is not needed as an officer of the home government.

He spends some time and space in argument, and quotes largely from scripture to prove that the apostles were Christ's ambassadors, as though this would settle the whole question. We concede, yes urge, that they

were ambassadors of Christ; but we fail to see that they may not have possessed other functions.

The following scriptures show that they had official duties to perform in the home government—the church:

Beside those things that are without, that which cometh upon me daily, the care of all the churches.—2 Cor. 11:28.

And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.—Col. 4:16.

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.—Rev. 1:11.

And in connection with these it will be well to note that Paul addresses his epistle to the Romans, the two epistles to the Corinthians, the Galatians, the Ephesians, the Philippians, the Colossians, and the two epistles to the Thessalonians, to the churches, the saints, the brethren, etc. And in defining the duties of apostles, prophets, evangelists, pastors, and teachers, he speaks of three different lines of duty belonging to them; viz., "perfecting of the saints," "work of the ministry," "edifying of the body of Christ." Two of the three, it will be seen, are especially to the church.

One at least of Peter's two epistles is addressed to believers.

These evidences might be many times multiplied, but this is sufficient.

But from Mr. Bays' standpoint, what would be the logical deduction regarding the relation of God's kingdom to the kingdoms of the world?

He states:

This point, then, may be regarded as authoritatively settled. *The apostles of Christ were his ambassadors.*

The question now arises as to whether an ambassador is necessary either to the existence of a government or to its perpetuation. No one possessing ordinary intelligence would think of asserting that an ambassador is necessary to the exist-

ence of any form of government, however desirable such a dignitary might be regarded.

As well may we argue that the presence of our ambassador at the court of St. James is necessary to the existence of the government of the United States, as to declare the presence of apostles—ambassadors—in the Church of Christ is necessary to its existence. This government could recall every ambassador now representing the American people at foreign courts without interfering in the least with the constitutional form of its government. What is true of an earthly government, in this regard, may also be affirmed of the Church of Christ. Hence, the removal of the apostles from the church could in no possible manner interfere with, or change, the constitutional form of its government.

Viewing the question from this standpoint, it becomes clear that neither apostles nor prophets are in the least necessary to the existence and perpetuity of the Church of Christ, and may be dispensed with, therefore, without interfering with its utility.—Pages 93, 94.

Yes, if Mr. Bays is right that the apostles possess ambassadorial functions only, and they are the accredited ambassadors, the church might continue without them, but it would be in an exclusive sense only. When a government withdraws its ambassadors from foreign courts all friendly relations and negotiations cease, and as a rule hostilities follow.

So if Mr. Bays would have a church without accredited ambassadors, he must abandon the missionary work, and sever all friendly relations with the world.

Or if his idea is that the apostles were ambassadors from the court of heaven to the earth, then the conclusion must be that with the withdrawal of heaven's ambassadors, God has severed all communication with the earth, and there are no friendly relations existing between heaven and earth—a total apostasy. He must admit further, that if God ever renews friendly relations with the world he will again send ambassadors—apostles to the courts of the earth, through whom we may negotiate with the government of God in heaven. Such are the logical deductions from his own premises.

On page 98 Mr. Bays has this to say regarding the qualifications of an apostle.

To be an apostle of Christ, then, these eleven understood that the following qualifications were absolutely necessary:

1. That the individual must have seen Christ. "Am I not an apostle? *Have I not seen Jesus Christ our Lord?*" (1 Cor. 9:1. See also Luke 1:2; Acts 10:41; 1 Cor 15:5-8; 2 Pet. 2:16).

2. That he must have been with Christ from the "*beginning.*" Paul's apostleship was questioned on this ground. Instead of being a witness he had been a persecutor from the beginning, and hence was not acknowledged as an apostle of Christ until he was able to produce the "seal of his apostleship;" his miracles were unquestionable.

3. He must have been a "witness of his resurrection."

Strange that Mr. Bays would at one time declare that there was no evidence that the action of the eleven was approved of God and then quote their understanding upon other points.

Under paragraph 1 he cites, as seen above, several passages to prove what the eleven understood. A careful examination of these references will not disclose the most remote connection with the understanding of the eleven, nor is there a statement in any of these passages to the effect that seeing Christ is an indispensable qualification for being an apostle. These are simply historical references to events in which apostles and others saw Christ, but not a word regarding it being necessary to see him in order to be an apostle.

When we think seriously about this, and ask what advantage would it be to an apostle as such to see Christ, there is no answer. Those who saw him in the flesh were no better or wiser because of this seeing. The majority who saw him remained his enemies still; while those who were his disciples were not so simply because they had seen him. They knew he was the Christ, not by the seeing of the eye nor the hearing of the ear, but by the operation of the Holy Spirit, as the following passages plainly indicate:

When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.—Matt. 16:13–19.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.—1 Cor. 12:3.

These passages prove conclusively that it is only by the revelation of God that a man can know the Christ, and hence wherever the Holy Spirit reveals the fact that Jesus is the Christ men are eligible to selection as witnesses; while simply seeing him leaves a man as poorly qualified as before seeing him, because the seeing fails to reveal him as the Christ. In the absence, then, of any statement in the word of God that seeing Christ is an indispensable apostolic qualification we see no strength in this defining of qualifications by Mr. Bays. If seeing Christ would constitute one man an apostle it would so constitute every other man who saw him. Again, if because some apostles saw him we conclude that no one can be an apostle without seeing him, then to be consistent we should conclude that as five hundred brethren saw him, no one could be one of the brethren without seeing him. (1 Cor. 15:6.)

There is no more evidence that the seeing of Christ was

a qualification for an apostle than there is that it should be a qualification for being a brother.

Bays' second qualification which he without sufficient warrant attributes to the eleven, is that an apostle should have been with Christ from the beginning. This he bases solely upon the fact that from those who had been with the apostles from the beginning, Judas' successor was to have been chosen. It does not follow that every apostle was to have been with them from the beginning because such an one was chosen at that time.

Mr. Bays immediately proceeds to defeat his own point by stating that Paul did not possess this qualification, and yet there was evidence produced to establish Paul's title to the apostleship.

His third qualification is as faulty as the others; viz., that an apostle must be a witness of Christ's resurrection. Paul did not witness that resurrection. The only way he could be said to have been a witness was that he saw him after the resurrection. But we submit that he might be deceived if he depended on the natural sight only; and a better thought is the one Paul himself expresses; viz., "that no man can say that Jesus is the Lord, but by the Holy Ghost."

Mr. Bays is very solicitous for a rule of succession in the apostolic office. There is no specific and detailed rule of succession for apostles, bishops, elders, evangelists, pastors, teachers, or deacons. It is just as consistent to demand this specific rule in the one case as in the other. The rule is simply this:

> Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.—John 15:16.

God has reserved in his own power to choose whom he will, and when he chooses the authority is sufficient.

As in times past he gave these offices to the church for the "perfecting of the saints," the "work of the ministry," and "the edifying of the body of Christ," it seems quite clear to us that until these purposes are accomplished he will continue the same means. We think he was not experimenting, but knowing full well the end from the beginning he chose the best means for the accomplishment of the desired purpose; and hence will continue the means until the consummation of the purpose sought.

We have discussed this question regarding the apostle with only incidental reference to the prophet, because the prophet does not seem to be a specific office, but a man holding any other office may possess prophetic gifts. The First Presidency according to recent revealments are apostles. They are the chief or presiding apostles.

But says Mr. Bays:

> Will some of those sticklers for "the law and the testimony" tell us where the New Testament describes the process of calling and setting apart a few of the officers of the Mormon Church?
>
> For instance, where does it say anything about the "First Presidency," consisting of "a chief apostle and high priest, with two associate counselors?"
>
> It will be interesting to know something about when Jesus called the "Patriarch" and "set" him in the church; and a short biographical sketch of that dignitary would be very interesting reading. Who will volunteer the information?
>
> Will some zealous defender of the Mormon theology tell us when and for what purpose Christ placed "High Priests" in his church? It might be well at the same time to give us a little information concerning the consecration of "Patriarchs" and "High Priests."
>
> It will be interesting to know when the Savior "created" the office of "priest" and "established" it in his church, and for what purpose. What is the duty of a priest?—Pages 101, 102.

So far as the process of calling is concerned, it should always be done by revelation. See John 15: 16; Acts 13: 2; Acts 20: 28; Hebrews 5: 4. The setting apart should be done by the laying on of the hands of those in authority. See Acts 13: 3; 1 Timothy 4: 14; 2 Timothy 1: 6.

As for the duty of officers we do not claim that the Bible contains specific instruction regarding the duties of each, the Lord having provided that they are collectively and individually under his immediate supervision; he directs them as duty is required, but always consistently with what is on record, as he changes not.

Regarding "a chief apostle and high priest, with two associate counselors," we have this to say: When Paul went up to Jerusalem he found three who seemed to hold the chief authority. He says:

> And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. —Gal. 2:9.

The church was admonished through Paul as was Moses to "make all things according to the pattern," which was said to be "the example and shadow of heavenly things." (Hebrews 8:5.)

Some insight is had into the future kingdom of God through the following incident:

> Then came to him the mother of Zebedee's children with her sons, worshiping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.—Matthew 20:20-23.

Here the Savior expressly declares that the places at his right hand and his left, "shall be given to them for whom it is prepared of my Father." This gives prominence to three persons, and if the church is to be according to the

pattern of heavenly things there must be the quorum of three holding the chief authority on earth.

As to the patriarch, he is, as the meaning of the word implies, a father; and the patriarch of the church was provided chiefly, no doubt, that the fatherless might have some one to whom they could look for fatherly advice and care. The Latter Day Saints are not peculiar in this. The Christian Church which Mr. Bays represents has had this officer in the church, and it should be remembered that they claim to "speak where the Bible speaks," and to be "silent where the Bible is silent." The *Christian Evangelist* for December 6, 1900, contains an address by J. S. Lamar, "delivered before the Georgia State Convention, at Augusta, Nov. 20, 1900, on the Jubilee anniversary of the introduction of the Reformation in that state." In this address he said of Alexander Campbell:

> Venerable patriarch of the clean heart and the silver tongue! Faithful servant of God, and apostle of Jesus Christ! The world did not know him. The churches whom he lived and labored to bless did not know him. Nor will they know him until, by the grace of God, they meet him before the throne, clothed in white raiment and with palms in his hands.

But right here our Christian friends may object to the application and say that Elder Lamar used the word in its general sense and not as applying to a special office. But how is it with the following from the "Early History of the Disciples in the Western Reserve," by A. S. Hayden, page 253?

> Here I should speak more particularly of Father Ryder's relations to the church, especially with reference to one point. As he was an influential citizen at the time of his conversion, he was justly regarded as an important acquisition to the cause. He took from the beginning, the leading position. The brethren were few in number, and poor in goods. He served the church, as was his duty, with little or no reward. The more the church grew, the more it seemed to need him. He was first the eldest brother, then the father, finally the patriarch.

Father Ryder was, then, the patriarch of the church, was he not?

It is useless to treat in detail of the several offices of the church as demanded by Elder Bays. Let it be distinctly understood that we make no claim that every detail of official duty is delineated in the Bible. It should be remembered that all the things that Jesus and the apostles said and did are not recorded. John says on this point:

> And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.—John 21:25.

Doubtless enough was then given to guide the church, but it has not all been transmitted to us, and God does not expect us to obey what we do not know, nor does he intend to save us on any other terms than those upon which he has saved others. He has therefore provided that the same avenues of light should be opened to us that we may be instructed by divine communion and revelation. What may be obscure in the written word he is willing to make plain.

Before leaving this point we will again quote from Elder Derry as follows:

> Paul in defining the nature and formation of that church compares it to the body of a man. The body of a man would be incomplete without a head. But we are told that "Christ is the head of the church;" this we rejoice to know. But Paul also speaks of the church as a bride, and John speaks of the church as "the bride," "the Lamb's wife." The bride is always a distinct existence from the bridegroom, and as perfect in her organization as he. Woman is not without a head any more than man: and when Paul says "The husband is the head of the wife" (Eph. 5:23), he also recognizes the fact that she has a head of her own; and when he further says, "I would have you know that the head of every man is Christ; and the head of the woman is the man, and the Head of Christ is God" (1 Cor. 11:3), he does not ignore the fact that each has his individual head. In fact, as the head is the seat of intelligence in every being, and because of that intelligence God holds every

being responsible to him, it follows that without the head there could be no intelligence, hence no responsibility. But Christ does hold the church responsible to him as he is responsible to his Father. Hence, she must have an immediate head in order to be able to receive communications from the great Head, her Husband, Christ. Thus it is evident that when Paul compared the church to the body of man and spoke of her relation to Christ as the wife to her husband, he made no mistake; nor was there any mistake made when Christ again organized his church in these last days, with a living head here upon earth, subject to the great Head, Christ, as Christ is subject to the Father. And through this wise provision the wife, the church, is enabled to hold communion with her husband, and learn how to deport herself so as to be acceptable to him—"a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

It is not enough to say that the New Testament does not mention an earthly head, under Christ. The New Testament as we have shown does not give every detail, but it does distinctly show that the church has its own immediate head, as the wife has her own head. Paul says, "God set in the church, first apostles," and during Christ's life we find there were three of these apostles that enjoyed a closer communion with him than the others, not, of course, that he loved them more, but very probably they were to be prepared for greater responsibilities. These three, Peter, James, and John were privileged to be with him on the mount of transfiguration, "and were eye-witnesses of his majesty." (Matt. 17; 2 Peter 1:16.) These three were permitted to accompany him into Gethsemane, during the hour of his great agony. (Matt. 26:37.) To one of these he said, "I will give unto thee the keys of the kingdom of heaven." (Matt. 16:19.) And again, "Feed my lambs;" "Feed my sheep." (John 21:15, 17.) In the writer's opinion this indicated the watchcare of the flock, and Bays will please take notice that the number of those thus privileged were three: and to one of these three he gives the keys of the kingdom of heaven, and commands him, "Feed my sheep." We have no further comments to make on this, only to call attention to the close similarity between Christ's action then in calling these three apart from the rest and making them eye-witnesses of his majesty and of his Gethsemane, in connection with the giving of the keys, and the setting apart of three in the last days and committing unto one of these three especially, the keys of the kingdom. And I would remark that we understand these "keys of the kingdom of heaven," as the means of communication between the church and the great Head of the church, who had ascended into heaven, and also the power to open the door of the kingdom by the preaching of the gospel to all mankind.

Mr. Bays argues that only necessary offices should be retained in the church, and therefore apostles can be discarded with impunity as all functions belonging to them can be discharged by elders. Mr. Bays assumes without warrant that elders can discharge all functions of the apostle. The Bible does not justify this assumption, as elders were ordained in the local churches, while the apostle's duty is general, as Paul puts it, having care of all the churches.

Again, if apostles are unnecessary and can be discarded with impunity, they should not have been placed there. Mr. Bays reflects upon the wisdom of placing them in the church, though it is said that God set them in the church.

CHAPTER 4.

Apostles – Foundation of the Church—The Teeter Board – Calling of Ministers – Ordination – Priesthood – Choosing Apostles – Jesus in Solemn Assembly.

In his eleventh chapter, commencing on page 106, the weakness of Bays is very apparent. In regard to his premises little needs to be said except to allow him to state it in his own language:

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth unto it." (Luke 16:16).

Here we have it plainly stated that the "kingdom of God" had its inception with John. If the terms "Kingdom of God" and "Church of Christ" are synonymous, then the Church of Christ had existed from the beginning of John's ministry to the calling of the twelve, without either apostles or prophets.

Since the church existed from the beginning of John's ministry to the calling of the twelve without either apostles or prophets, it follows as a necessary sequence that neither was an essential part of its official membership.

This, however, is ancient history, and may be questioned by our Mormon friends, and so we shall come down to a period of later date for a little history relative to this matter, the authenticity of which no Latter Day Saint will care to deny.

"The Church of Jesus Christ of Latter Day Saints," was organized with *six members*, "at Fayette, Seneca Co., N. Y., Tuesday, the 6th day of April, 1830." (See Tullidge's History, page 75).

This church, Mr. Kelley informs us, was "regularly organized," at the above time and place. Query – How many apostles were included in this organization with *six* members? At the time this organization was effected, another important event occurred, namely, the ordination of Joseph Smith and Oliver Cowdery to the "Melchizedek priesthood." The prophet himself, concerning the ordination, says

"I then laid my hands upon Oliver Cowdery and ordained him an *elder* of the Church of Jesus Christ of Latter Day Saints, after which he ordained me also to the office of an *elder* of said church." (Ibid, page 75).

Thus it will be seen that the highest officer in the church at the time of its organization was an elder. These two elders—Joseph and Oliver—at the time of organizing the church, "confirmed," by the *laying on of hands*, all persons who had previously been baptized, as the history of the event shows. Under the ministry of persons holding the office of an elder, and nothing higher, the Mormon Church flourished and continued to grow till Feb. 14th, 1835, when the twelve apostles were chosen.

If the church could exist and flourish from April 6, 1830, to Feb. 14, 1835, without apostles, why could it not continue to exist, and flourish, and grow, from 1830 to 1897?—and if that length of time, why not forever? Why cumber the church with apostles, when the elders may perform the work assigned to an apostle?

But, on the other hand, if apostles, prophets, high priest and seventy are really necessary to its proper organization, then the church constituted April 6th, 1830, with *elders only*, could not have been the Church of Christ, and its members, including Joseph Smith and Oliver Cowdery, were still "foreigners and strangers to the commonwealth of Israel."

Which horn of the dilemma will our Mormon friends take? Either is fatal to their cause. Viewed from this standpoint it appears conclusive that apostles and prophets are superfluous and unnecessary.—Pages 106-108.

To destroy the church of the Saints, he strikes a blow that would affect the church of New Testament times as adversely as it would the object of his attack. This is virtually a concession that they are so nearly alike that what hurts one hurts the other. To make this plain let us ask the same questions about the church of former times that he does regarding the modern one. If the church could exist and flourish without apostles from the date of John's ministry until the calling of the Twelve by Christ, why could it not continue to exist and flourish and grow from that time on forever without them? Why cumber the church with apostles? On the other hand, if apostles, etc., were really necessary to its proper organization, then the church as constituted in the days of the Baptist could not have been the church of Christ, and its members, including John the Baptist, Jesus Christ, Peter,

and others, were still "foreigners and strangers to the commonwealth of Israel."

Which horn of the dilemma will our friends take? Either is fatal to their cause. The assumption of Elder Bays still increases. We have already seen that he assumes that he was the most reliable witness among Latter Day Saints, and that he is the most able among his Christian brethren in combatting Mormonism. Now he boldly proclaims the act of Christ in adding apostles and prophets to the official membership of the church a nonessential act.

Passing over several pages of sophistry too apparently absurd for notice we refer to his chapter twelve, regarding the foundation of the church. Mr. Bays occupies two chapters of his book in discussing the question of church foundation, basing his argument on Matthew 16: 18, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

After much ado on what Joseph Smith, T. W. Smith, and others are supposed to have said, he reaches the conclusion that the Bible (Authorized Version), the Inspired Translation, Book of Mormon, and Doctrine and Covenants all agree on this point, and that they are all right because they approve of Bays' opinion. What is he finding fault with, then, if our standard books are all on the right side?

We might leave it here, and would but for the fact that there are some remarks in his argument, which, if not explained, would be misleading. Bays knows full well that the statements of Joseph Smith or those of any other man are not accepted as law to the church, and if contrary to the books we teach that they should be rejected. Hence if Joseph Smith is on one side, as Bays affirms, and the books on the other, we are committed to the side of the books, and Bays has made no point against the church.

However, the assertion of Bays that Joseph Smith and

the books are in conflict should not be accepted without painstaking investigation.

On page 112 he states several opinions based upon his text, and among others this:

> Another class of theologians—the Latter Day Saints—take unique ground upon this question and affirm that "*revelation*" is the rock. They seem to derive this view from what Christ said to Peter, namely:
>
> "Blessed art thou, Simon Bar-jona: for flesh and blood hath not *revealed* it unto thee, but my Father which is in heaven." (V. 18.)
>
> This revelation, they tell us, is the rock upon which Jesus declares he will build his church.—Pages 112, 113.

After here stating that the revelation quoted is the one accepted by the church as the rock, he finds it convenient on page 118 to state our position syllogistically as follows:

> Revelation is the foundation of the church.
> The Book of Mormon is a revelation.
> Therefore the Book of Mormon is the foundation of the church.

Thus representing that we accept one revelation as the rock on which Jesus Christ will build his church, and then representing that we accept another revelation as the foundation of the church.

Does he in one case or the other, or in both, misrepresent us? Or does he admit that the foundation of the church and the rock upon which the foundation rests are two distinct and separate things? If the latter is his intention, we hope he will not forget it in the further consideration of this question. We take it for granted that Bays is consistent, in this, and that he accepts the conclusion that the rock upon which the church is built is not the foundation, but the solid substance upon which the foundation rests. This is a distinction which Bays ignores in his affirmative argument while he recognizes it in negativing our position. With this distinction clear in our minds, and conceded by Elder Bays, we are pre-

pared to examine some of his proof-texts. It must be also remembered that there is a difference in the work of Christ and that of men. Christ establishes himself firmly upon an immovable basis; and what could be more enduring and impregnable than the word of God? Christ thus established becomes the sure foundation, the chief corner stone upon which men may build; and well might Paul say:

> Other foundation can no man lay than that is laid, which is Jesus Christ.—1 Corinthians 3:11.

He can thus be said to be the sure foundation upon which we build, notwithstanding there is beneath and supporting him a basis as firm as eternity—the word, or revelation of God. Take this view of the matter and you are in harmony with every passage quoted by Elder Bays, and Joseph Smith was in harmony therewith in saying the rock upon which Christ was to build his church was revelation.

Elder Bays is right in his contention that Christ is the sure foundation and the chief corner stone, and he can make a strong case with much scripture to support it when he confines himself to this point; but he lacks discrimination when he confounds the character of Christ's work with the work of man, under Christ's direction. Christ is also sometimes called a rock figuratively, because of his firmness, solidity, and immovability; but the word *rock* as used in scripture does not always mean Christ. The word may properly be used to represent anything solid and firm. But Elder Bays says:

> While the word rock does sometimes mean Christ, it never means revelation.

Elder Bays here assumes the very point at issue, and grossly violates a rule of logic in so doing. He certainly knew that some claim that in Matthew 16:18, the very passage in question, the word *rock* means revelation. A

party to a question can always settle an issue in that way; but he should not complain if his opponents refuse to accept of the settlement.

Again Bays says:

> I regard it as a truth not to be questioned that nowhere in the Bible—from Genesis to Revelation—is there an instance where the word "rock" can be substituted by the word "revelation" without doing violence to the obvious meaning of the passage. But the noun "Christ" may be used as synonymous with the word rock without such results, as may be seen by the following examples:
> "Upon this Christ I will build my church." "To whom coming as unto the living Christ." "They all drank of that spiritual Christ," etc.—Page 123.

In the very passages he quotes, the word *revelation* can be substituted for *rock* without destroying the obvious meaning. "Upon this *revelation* I will build my church" conveys the meaning exactly, as we think; for he had just been speaking of a revelation to Peter wherein God had revealed the fact that Jesus was the Christ. This is certainly better and more reasonable than to assume that Christ intended to say "Upon this Christ [that is, upon this me] I will build my church." To read, "They all drank of that *spiritual revelation* would not destroy the obvious meaning; for though Christ may have been referred to in this passage he was a spiritual revelation to the world.

Which would be the better to say, "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a revelation, and established my goings;" or to say, "And set my feet upon a Christ"? (Psalms 40: 2.)

We might multiply these passages, but these are certainly sufficient. The following answer of Elder Derry we recommend to a careful reading:

> He tells of the terrible struggle he claims to have had in discovering and proclaiming that which he claims to be the truth. It must have been terrible, for we never heard of the "Hornet's nest," nor of any persecution until we read of it in

his book. This is the first time in my ministry of over fifty years in the church that I ever heard that the church did not recognize Jesus Christ as the foundation of his church. We have proclaimed that doctrine all these years, and have never yet been called in question either by church authorities, ministry, or membership. We have always heard it preached by the entire ministry and strongly advocated by all as the basis of our faith and hope. It is plainly set forth in the Book of Mormon, Doctrine and Covenants, and Holy Scriptures; and we as a church firmly believe with Paul that, "Other foundation can no man lay than that is laid, which is Jesus Christ." And with Peter, that Christ is "the chief corner stone." But the question before us is, Did Christ refer to himself as the rock mentioned in Matthew 16:18? The word *rock* is used by Christ in Matthew 7:24, 25, also in Luke 6:48, as referring to or meaning the sayings of Christ. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Here the word *rock* was intended to be understood as the sayings of Christ, showing their immutability and their immovability, as we are told in other scripture, "The word of the Lord endureth forever."—1 Peter 1:25; Isa. 40:8. Since Christ used the word *rock* in the before mentioned scriptures, are we not warranted in applying it to the word and testimony revealed to Peter by the Father when he made known to him that Jesus was "the Christ, the Son of the living God"? It is evident that Jesus so applied it. Hence we are warranted in teaching that the revelation given to Peter was the rock upon which Christ said, "I will build my church." . . .

The word of God is an emanation from his infinite mind. God and Christ might exist from eternity to eternity, and yet if they had never been *revealed*, nor their will made known, mankind could have known nothing of their existence, character, will, or purpose, nor of their relation to creation, nor yet the relationship and responsibility of man to God and Christ. (Matthew 11:27.) The terms *evil* and *good* could have no meaning to us so far as the one being in harmony with his will and the other in opposition to the same, and hence we should be in midnight darkness. Faith and obedience would be unmeaning terms. . . .

Further, the peculiarities of Christ's birth rendered it impossible for any man to conceive that he was the Son of God. On this rock not only Mr. Bays was wrecked, but millions have questioned the immaculateness of Christ's birth. Even the virgin herself could not have understood by what process she had conceived Him, only as God made known the fact unto her; nor would the revelation of the fact unto Mary be sufficient to convince the rest of mankind. Even her betrothed husband

was "minded to put her away," so contrary was it to all human experience for a virgin to conceive, never having known man. And Paul was right when he said, "No man can say that Jesus is the Lord, but by the Holy Ghost." But when God revealed himself to man he laid the foundation for man's faith in him, and paved the way for the coming of his Son: but after all this, if the fact that the child of the virgin was indeed "the Son of God," the "Anointed One," "the Christ," the "Redeemer of the world," had not been revealed, salvation could not have come unto man, for that is dependent upon our faith in him as the Son of God, and without this revelation there could be no faith, and so far as our salvation was concerned Christ would have lived and died in vain. Hence this revealed truth *is the rock*, and may be truly termed the foundation of the Church of Christ; for without it there could be no church, and this revelation must come unto all men, for "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) It was this revealed truth in connection with every other truth that God has revealed, or shall reveal, that is the foundation of all our faith, all our hope, all our love, all our righteousness, and upon which Christ is building his church.

We cannot dismiss this point without referring to the following from Mr. Bays on page 118:

> The founder of Mormonism declares, as we have seen, that the "rock" upon which his church is based is "REVELATION." The Book of Mormon is declared by every class and shade of the Mormon priesthood to be the greatest revelation of the ages. Being the greatest, from the Mormon standpoint, and so directly connected with the birth of Mormonism, it may very justly be termed the foundation of the Mormon Church. Syllogistically presented, the proposition would stand thus:
>
> Revelation is the foundation of the church.
>
> The Book of Mormon is a revelation.
>
> Therefore the Book of Mormon is the foundation of the church.

This declaration we never heard nor read until we read it in "Doctrines and Dogmas of Mormonism." We challenge the proof that every "class and shade of the Mormon priesthood" has so declared.

Now a word regarding Elder Bays' syllogism. It is lame for the reason that the first term of the syllogism is distributive, including all revelation, while the second

term indicates only a portion of the whole. A parallel to this would be:

Fundamental principles are the foundation of mathematics.

Addition is a fundamental principle.

Therefore addition is the foundation of mathematics.

Or:

Letters are the foundation of the English language.

A is a letter.

Therefore *A* is the foundation of the English language.

These examples will serve to show the contemptible weakness of this attempted syllogistic argument. While addition is a fundamental principle of mathematics, other principles are included in mathematics. While *A* is a letter of the alphabet, it requires the addition of other letters to compose the English language. So with the Book of Mormon. While it contains a revelation of God's will, the Church of Christ is founded upon the principle of revelation and should live "by *every* word that proceeds out of the mouth of God."

That this has ever been our position Elder Bays well knew.

In summing up, Elder Bays presents the following amusing illustration:

> It may readily be seen that our Latter Day Saint friends have the long end of the teeter-board, which may be the funny end, but it is also the dangerous one. My good brother Mormon, how do you like the long end of the plank? Does the altitude make you dizzy? Don't you have some misgivings about ever being able to set your foot on solid earth again?
>
> Come down from your giddy perch, even if, catlike, you have to climb backwards down the plank. Indulge no longer in theories of speculative theology. Never stop until you feel the solid earth beneath your feet, then dig down through all the superficial rubbish of modern revelation, and build your house upon the solid Rock, CHRIST. Built upon this Rock, the winds may blow and the storm beat upon your house, but it cannot fall, "for it is founded upon a rock"—the Rock of eternal ages.—Page 130.

Yes, the long end is the funny end, but the short end is the serious and dangerous end. No, we are not dizzy, nor have we any misgivings about being able to set foot on solid earth. Elder Bays, has it been so long since you were on a teeter-board that you have forgotten that the *long* end has the advantage in coming to the ground? If you have the short end, Elder Bays, it is you who, cat-like, will have to climb backwards down the plank from your giddy perch, and cease to indulge in theories of speculative theology. Come down, Davis! Come down!

On page 132 Elder Bays misrepresents us in the following:

All ministers not called by a direct revelation from God through a prophet "like unto Moses," are utterly and absolutely without authority to minister in divine things.

While we insist that ministers to be authorized to administer should be called of God, we have never said that each minister should be called "through a prophet 'like unto Moses.'" We have not presumed to prescribe through whom God should speak, but when satisfied that the call is from God we feel authorized to proceed.

Elder Bays thinks "the manner in which 'the priesthood' was 'conferred' upon Joseph and Oliver is enough to condemn the entire system, and brand it as a fraud." But he gives no reason for this remarkable conclusion, hence we will content ourselves by saying: We do not think so.

After making some general observations upon the ordinations in question, Elder Bays states:

As John the Baptist ordained Joseph and Oliver to the Aaronic priesthood, so Peter, James and John ordained them to the Melchizedek priesthood. For the first time in the history of the denomination this is now called in question by President Joseph Smith of the Reorganized Church. President Smith enters into a somewhat elaborate argument to show that said ordination should be regarded in the light of an "appointment," and the actual and *only* ordination ever performed by the laying on of hands was when Joseph and Oliver ordained each other, at the time the church was organized.—Page 134.

In this Elder Bays misunderstands the language he attributes to President Smith. There is no elaborate argument presented in the history from which Mr. Bays quotes to show that the only ordination performed in the cases of Joseph Smith and Oliver Cowdery was by each other. No opinion is expressed as to whether the literal hands of Peter, James, and John were laid on these men's heads in ordination or not. The explanation was made as a reason why the writers as historians could not take a positive position, whatever their individual opinions might be. Historians may have opinions as to what was done but not recorded, but are not justified in stating something as a positive fact for which they find no record. Elder Bays says:

> In Mormon parlance and practice, how is priesthood conferred? *By the laying on of hands*, and NEVER in any other way.

This is correct, and the history makes no effort to conceal that fact. The only question was: Did Peter, James, and John lay their own hands upon the heads of these men, or did they ordain by directing that other hands should be laid upon them.

Elder Bays first assumes that President Smith denies the actual and personal ordination by Peter, James, and John; second he makes a protracted effort to prove that President Smith's position is wrong; third, having succeeded to his own satisfaction he forms his own conclusion; and fourth, assails his own conclusion with a ruthless hand as follows:

> And it is thus rendered reasonably clear that both Joseph and Oliver were not only favored with numerous visits by heavenly messengers, but that they were actually ordained to the Gospel ministry by the incomparable touch of angelic hands. O, for the depravity of fallen human nature and the depravity of the human heart! What presumption! What an unmitigated and heaven-daring fraud! What an unholy farce! How dare these men make such preposterous and unprecedented claims?—Pages 138, 139.

Why did not Elder Bays meet the question as he understood President Smith to state it, instead of instructing President Smith as to what our position is and then holding up his hands in holy horror at the man of straw that he has himself created. What wonderful "children of Providence" this man and his production are. For stupidity in logic this surpasses any production we have examined anywhere. After thus stating our position for us, Elder Bays flauntingly demands:

> Let the advocates of this heretical dogma step to the front and defend their position if they are intelligently honest in what they profess to believe; and we shall not limit them to the Bible for proof, as we might very properly do, but they may have access to the Book of Mormon, also, which, as the Saints claim, contains the "*fullness* of the gospel."—Pages 139, 140.

Bosh!

Mr. Bays thinks there was no Melchisedec priest after Melchisedec himself until Christ, and there has been none since Christ. He thinks to become a priest a man must first be a king. He bases this upon the fact that Melchisedec and Christ were kings, and concludes therefore that to be eligible to the priest's office one must possess this qualification or prerequisite. He puts this proposition as follows:

> Two things are especially necessary in order to constitute a Melchizedek priest:
> First. The individual *must be a king.*
> Second. Being a king, *he may become a priest.*
> Hence, a priest of the Melchizedek order is at once a king and a priest—a king-priest.—Page 141.

As well may we say that as Matthew was a publican (tax-gatherer) before he was an apostle, a man cannot become an apostle unless he has first been a publican. The proposition would then stand:

Two things are especially necessary in order to constitute an apostle:

First, the individual *must be a tax-gatherer.*

Second, being a tax-gatherer *he may become an apostle.*

Hence, an apostle is at once a tax-gatherer and an apostle, a publican-apostle.

On the subject of high priests, we wish to invite attention to the reasoning of Elder Derry:

Brother Bays not only objects to an earthly head—the presidency; but he objects to a patriarch, high priests, and priests. Paul speaks of helps and governments. Can he show from the New Testament that the presidency and patriarch are not meant by the name "governments," and that high priests and priests were not included in the "helps" there mentioned, acting as pastors and watchmen over different portions of the flock? We have shown that the New Testament is silent upon many things pertaining to church government, and the divided state of "Christendom" on this matter proves the necessity for more revelation from God, that it may be known how and by what means the church militant may be governed, that there may be no confusion in the church. . . .

Paul says, "Consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3: 1. Again, he is called the "great high priest."—Heb. 4: 14. This word *great* would have no meaning if not used in a comparative sense; hence it implies the existence of lesser high priests. Paul further says, "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." . . .

There will be "priests unto God" when Christ shall reign upon the earth. (Revelation 5: 9, 10.) The Levites are to offer an offering in righteousness when Christ comes. (Malachi 3.) It is a settled fact that Jesus was a high priest when in the flesh, made so of his Father, and he says in his ever memorable prayer for his apostles, "as thou hast sent me into the world, even so have I also sent them into the world." "And the glory which thou gavest me I have given them; that they may be one, even as we are one."—John 17: 18, 22. If this does not mean the same power and authority, then words have no meaning; hence there were high priests in the Christian church, and will be wherever it is found in a perfect form, because God changes not.

Mr. Bays' fifteenth chapter is on priesthood, but it is chiefly composed of assertion, in which misrepresentation and sophistry are the chief elements.

There is but one point in the chapter that requires attention. On page 149, after quoting extracts from a

revelation on priesthood regarding the transmission of the priesthood from one to another, he presents the following table:

1. While it is possible that Jethro might have been ordained under the hand of Caleb both being contemporary with Moses—it is simply impossible that the latter could have been ordained by Elihu, as may be seen by a glance at the following table; and the same is true of all the persons named:

NAME.	WHEN LIVING, B. C.	DIFFERENCE IN TIME.	SCRIPTURAL REFERENCE.
1.			
Caleb.	1452.		Num 26:65.
Elihu.	1171.	281.	1 Sam. 1:1.
2.			
Elihu.	1171.		
Jeremy.	629.	442.	Jer. 31:15; Matt. 2:17.
3.			
Jeremy.	629.	1120.	
Gad.	1749.		Gen. 30:11.
4.			
Gad.	1749.		
Esaias.	760.	989.	Isa. 1:1; Acts 8:28.

This as will be seen is based upon the supposition that the party mentioned in each of the passages referred to is the only man who ever bore the name; a very absurd supposition, even though no other one had been mentioned. It is very improbable that the name of every man living at the time is given in the Bible.

The names he has used in this table are, with the possible exception of one, used several times in the Bible as applying to different men. There are at least three Calebs spoken of; the son of Jephunneh (Num. 13:6), the son of Hezron (1 Chron. 2:18), the son of Hur (1 Chron. 2:50). We also find at least five Elihus mentioned: There was the great-grandfather of the Prophet Samuel (1 Sam. 1:1), a Manassehite who joined David at Ziklag (1 Chron. 12:20), another party by that name is mentioned in 1 Chronicles 26:7, the brother of David (1 Chron. 27:18), and one of the friends of Job, often mentioned in the book of Job. Jeremy

is but another form of the name Jeremiah, as can be seen by comparison of Jeremiah 31:15 and Matthew 2:17. There are at least eight persons by that name mentioned in the Bible. See 2 Kings 23:31, 1 Chronicles 5:24, 1 Chronicles 12:4, 1 Chronicles 12:10, 1 Chronicles 12:13, Nehemiah 10:2, Jeremiah 35:3. Then there is the Prophet Jeremiah.

There were at least two Gads. Gad the son of Jacob (Gen. 30:11), and Gad the prophet (1 Sam. 22:5.)

It would be absurd, too, to say that all the men bearing these names are mentioned in the Bible. Being common names it is quite probable that men bearing these names could have been found in Israel at any time in its history. It will also be seen that Elder Bays' mathematics is at fault. In computing the difference in the time of Elihu and Jeremy he makes an error of one hundred years. He might as well have had the benefit of that one hundred years, as in doing so he would have scored a point in favor of his indorsers, the Christian Publishing House, that he was "accurate and reliable." In the light of these considerations Elder Bays' effort on this point seems childish and silly.

Elder Bays' sixteenth and seventeenth chapters are regarding the calling and qualifying of apostles. He seeks to show a contrast between the manner of calling in Bible times and the choosing of apostles in 1835 and subsequently. He claims that while the call of former apostles was personal and direct the later ones were chosen by committees. In a sense this is true. Christ once ministered in person, but when his earth life closed his work did not close with it, but by accredited ministers Christ was represented on earth, the gospel preached, and ordinances administered by those holding delegated authority from him. When the first vacancy after his death occurred in the quorum of twelve apostles, his accredited ministers

selected the successor. In doing so they followed his example. He had sought divine guidance as the following indicates:

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.—Luke 6: 12, 13.

So when it became the duty of his disciples to choose, they prayed:

Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen.—Acts 1: 24.

In 1835 when men had been designated by revelation to choose the Twelve, they also sought the Lord in prayer as the following will show:

President Joseph Smith, Jr., after making many remarks on the subject of choosing the Twelve, wanted an expression from the brethren, if they would be satisfied to have the Spirit of the Lord dictate in the choice of the elders to be apostles; whereupon all the elders present expressed their anxious desire to have it so.

A hymn was then sung, "Hark, listen to the trumpeters," etc. President Hyrum Smith prayed, and meeting was dismissed for one hour.

Assembled pursuant to adjournment, and commenced with prayer.

President Joseph Smith, Jr., said that the first business of the meeting was, for the three witnesses of the Book of Mormon, to pray, each one, and then proceed to choose twelve men from the church, as apostles, to go to all nations, kindreds, tongues, and people.

The three witnesses; viz., Oliver Cowdery, David Whitmer, and Martin Harris, united in prayer.—Church History, vol. 1, p. 541.

Oliver Cowdery in delivering his charge to the Twelve said:

The Lord gave us a revelation that in process of time, there should be *twelve* men chosen to preach his gospel to *Jew* and Gentile Our minds have been on a constant stretch, to find who these twelve were: when the time should come we could not tell; but we *sought* the Lord by *fasting* and *prayer*, to have our lives prolonged to see this day, to see you, and to take a

retrospect of the difficulties through which we have passed; but, having seen the day, it becomes my duty to deliver to you a charge; and first, a few remarks respecting your ministry.—Church History, vol. 1, pp. 542, 543.

This seeking divine guidance has been the rule of practice ever since, when selections have been made.

We have already called attention to some of the historical mistakes made by Elder Bays in these chapters. We will now point out some more of his blunders.

He denies that Jesus ever ordained his apostles by laying on of hands, but as this is simply his unsupported opinion we need not notice it further.

In seeking to contrast the two methods, Elder Bays asks:

Reader, do you observe one single mark of similarity between the methods employed in calling the apostles of Jesus Christ, and those adopted by Joseph Smith in calling his twelve?—Page 156.

We answer, Yes, in the most important mark of all. Divine guidance was sought in each case. Bays states:

In the former case the disciples were not even *known personally* to the Saviour, much less to be his followers. (See John 1:46.)

Not so with Joseph Smith. His twelve were chosen from his tried followers.—Page 156.

That this is a mistake will be seen by reference to Luke 6:13, where it is affirmed that the Savior "called unto him his disciples: and of them he chose twelve." Elder Bays continues:

To his twelve Jesus simply said, "Follow me." But Joseph said: "The first business of the meeting was for the three witnesses to choose the twelve apostles," and they chose them.—Page 156.

He here confounds the invitation to follow Christ with the call to the apostleship, which were distinct and separate events.

Compare Matthew 4: 18–22; 9: 9; Mark 1: 16–20; 2: 14; Luke 5: 10, 27, 28, and John 1: 35–49, with Matthew 10: 1; Mark 3: 13, 14; and Luke 6: 13.

After an examination of these passages the stupidity of Elder Bays in confounding these two separate events will be painfully apparent. But Elder Bays continues:

> The apostles of Christ were chosen before the establishment of the church, while the apostles of Joseph were an afterthought, and were called five years after the establishment of his church.—Pages 156, 157.

When Elder Bays penned this he probably had forgotten that he had previously written the following:

> "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth unto it." (Luke 16: 16).
>
> Here we have it plainly stated that the "kingdom of God" had its inception with John. If the terms "Kingdom of God" and "Church of Christ" are synonymous, then the Church of Christ had existed from the beginning of John's ministry to the calling of the twelve, without either apostles or prophets.
>
> Since the church existed from the beginning of John's ministry to the calling of the twelve without either apostles or prophets, it follows as a necessary sequence that neither was an essential part of its official membership.—Page 106.

He makes still another mistake in saying, "The apostles of Joseph were an after-thought." The revelation providing for apostles was given June, 1829, nearly a year before the organization of the church, April 6, 1830, but like the former apostles they were not chosen until after the organization had commenced. To witness such stupid blunders in a man whom we have heard declare the gospel of Christ in power is painful in the extreme.

Elder Bays on page 158 invites attention to a statement by Joseph Smith to the effect that the Lord would be seen in the solemn assembly. He then gives extracts from the account of the dedication of Kirtland Temple and concludes by saying:

> Jesus did not appear at the endowment as Joseph said he would do - nothing but angels.

It will be observed that Joseph did not say that he would appear at the endowment, but in the solemn assembly. At a meeting held in the Temple, April 3, 1836, this *was* fulfilled, according to the testimony of Joseph Smith. He states:

The vail was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit before us, and under his feet was a paved work of pure gold in color like amber.—Church History, vol. 2, p. 46.

CHAPTER 5.

Book of Mormon — Revelation — Present Conditions — Land Shadowing With Wings — Languages of Plates — Isaiah Twenty-Ninth Chapter—Palestine Past and Present.

ELDER BAYS entitles his eighteenth chapter, "The Book of Mormon—What is it?" but devotes his attention principally to the question of continued revelation. There is nothing in the chapter that requires special notice, as his points are already covered, incidentally or directly, in our answer.

Elder Bays, however, closes this chapter as usual with some high-sounding phrases in which occurs a very amusing expression. It may be a typographical error; but if so it is one of those rare mistakes that represent the situation better than the writer intended:

> If ministers can be called only by divine revelation, through what particular channel must such revelation come? "O," says one, "it must come through the prophet, the President of the church." Very well, but through which one of all the dozen or more presidents of as many different Mormon churches, must this revelation come? When some advocate of the Mormon heresy answers the above impertinent questions to the satisfaction of reasonable people, then, and not till then, need they expect to mislead thinking people by such modes of reasoning.—Pages 170, 171.

We suppose he intended to say *pertinent.*

In his nineteenth chapter he comes directly to the question and asks, "Is a new revelation necessary?" He proceeds to argue that apostasy does not annul existing authority.

He cites the great apostasy of the Jewish nation at the time of Christ's ministry on earth, and assumes that notwithstanding this apostasy Christ recognized existing

authority. His final conclusions are summed up as follows:

> The foregoing historical facts prove,
> 1. That the apostasy of the masses does not, *cannot*, abrogate existing authority.
> 2. That authority once delegated can only be annulled by individual transgression.
> 3. That so long as there remains a righteous man on the earth, just so long does the authority remain to minister in divine things; and
> 4. That any man holding authority to minister before God, may confer that authority upon others.—Page 174.

With the first conclusion we agree with this explanation; provided all holding authority are not affected by the apostasy. To the second we suggest that if individual transgression annuls individual authority, when transgression becomes universal, then the apostasy becomes universal. With the third we agree provided that the righteous man has ever received delegated authority. To the fourth we say, Yes, provided he is directed by the Lord to confer authority; but it is not reasonable that God can be left out of the account, and man can confer the authority to act for God on whom he may choose.

Elder Bays as usual is lame in philosophy here. His second and fourth conclusions indicate that authority is something that is delegated by one person to another. His third supposes that a man possesses authority by virtue of his being righteous. If he does possess it by virtue of being righteous, he does not need that another confer it upon him. If he does not possess it by virtue of being righteous, but by virtue of its being conferred by another, then it follows that unless there is a regular line of authority from the apostles down, the chain is broken, and authority does not exist on earth until men are again directly commissioned from a divine source. Hence additional revelation is necessary, and our contention is sustained, from his own premises.

After spending several pages in argument, reasoning that if apostasy abrogated all authority then if the church organized by Joseph Smith apostatized all authority was abrogated, and hence there was none left with those who reorganized the church, but if apostasy does not abrogate all existing authority, then there was no demand for a reorganization, he gracefully concedes that neither conclusion is the correct one, as follows:

> But the warmest advocate of the "rejection" dogma will hardly be willing to accept the inevitable conclusion to which his reasoning leads. He will probably argue that although the church became so corrupt that God would no longer acknowledge it as his, yet there were righteous individuals whose authority was not revoked, and who therefore were still authorized to officiate and confer authority upon others.
>
> Very well, if this view be accepted as the correct one—and to which we shall not object—the rule, when applied to the case of the first Christians, will prove beyond question or doubt that the authority to administer the ordinances of the Gospel *remained with the church*, and remaining, its ordinances could be administered and the church perpetuated.—Pages 179, 180.

In receding from the point he had sought to make he seeks to save another by applying the rule to the primitive church. Very well; if the Lord had directed some of the righteous individuals holding authority and remaining after the great apostasy to reorganize the church according to the primitive pattern it would have been a parallel case, and would have been all right; but we have no account of his doing so while any of these righteous men "whose authority was not revoked" were living.

Thus in the economy of God no reorganization of the primitive church was provided for; but instead he authorized the restoration in the time he had before provided. We accept it.

As a specimen of Elder Bays' logic we present the following:

> How is it today? Perhaps at no period of her history has the

Church of Christ been characterized by such unquestionable deeds of charity and undoubted personal purity as at the present time.

The claim, then, that all authority conferred by Christ and the apostles was lost, and that no man possessed it until Joseph Smith received it back from heaven, is too absurd to be seriously considered for a single moment.

The idea that Christ built his church upon a "sure foundation" and promised that "the gates of hell should not prevail against it," and yet leave it without the means of self-perpetuation and self-purification is altogether unbecoming the character and dignity and wisdom of the great Architect and Master-builder.—Page 180.

He here makes an unsupported assertion based upon a "perhaps," and taking this doubtful assertion as a basis forms a far-reaching conclusion, and vauntingly parades such conclusion as established.

In answer to this assertion regarding the present condition, and Bays' query about the apostasy and the gates of hell, we will again ask for a careful reading of the reply of Elder Derry. He says:

Mr. Bays asks, What becomes of the declaration of Christ, "Upon this rock I will build my church; and the gates of hell shall not prevail against it?" We answer, It is evident from the teachings of Christ and his apostles that this declaration was not intended to convey the idea that the enemy would not be permitted to obtain any temporary advantage over the church, or that there could not possibly be any departure of the church from the way of truth; because the scriptures in other places teach that such departure or apostasy *would take place.* The church of Christ is composed of finite beings, weak and fallible, hence Christ taught his disciples to "Watch ye and pray, lest ye enter into temptation." He made every preparation and provided every necessary means to strengthen them against temptation, inasmuch as they would resist it, but he did not promise them infallibility, but he did promise strength to overcome, if they would put their trust in him. Individual moral agency is the birthright of all mankind. God has never curtailed it, and he holds every one responsible for it. Communities may fail as well as individuals. The mass of mankind is not more infallible than the individual; the mass is composed of the individuals, and as each individual is weak the mass cannot be omnipotent; hence if there is danger of the individual falling there is correspond-

ing danger of the whole mass falling. But if the individual is faithful to his trust, strength will be given to enable him to overcome, and so with the church as a mass. This is the condition under which Jesus said, "The gates of hell shall not prevail against it." That Christ and the apostles were correct when they predicted the terrible apostasy, the history of the world for over seventeen hundred years affords ample proof. The Roman church proclaims the apostasy of the Protestant churches, and they in return denounce her as the "Whore of all the earth," "The mother of harlots:" forgetting their own maternity. One of her eldest daughters, the Church of England, in its "Book of Homilies on Perils of Idolatry," page 261, says:

"Both laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom . . . have been at once drowned in abominable idolatry, of all other vices most detested of God and damnable to man, and that by the space of eight hundred years and more."

Spurgeon, the late great Baptist preacher of London, says: "The Church of England seems to be eaten through and through with sacramentarianism; but non-conformity appears to be as badly riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. Through and through I believe the very heart of England is honeycombed with a damnable infidelity which dares to go into the pulpit and call itself Christian."—Great Controversy, by E. G. White.

The Christian Leader, a Disciple paper, speaking of the mother of harlots, asks, "Who are the daughters?" It answers: "The Protestant sects." Is Bays capable of successfully "repelling the unholy charge"? In the language of Brother Bays we ask, "If it be true that 'a corrupt tree cannot bring forth good fruit,' or that 'a bitter fountain cannot send forth sweet water,' then, what must be said of the tree that has yielded such an abundant harvest of corrupt fruit, or of the fountain from which has flowed the bitter waters of vice and corruption," as those coming from the mother of harlots and her daughters? "Dost thou like the picture?"

But Bays in his burning desire to curry favor with the daughters of Babylon says: "Perhaps at no period of her history has the Church of Christ been characterized by such unquestionable deeds of charity and undoubted personal purity as at the present time."—Page 180. While a noted author of the Campbellite sect says, "There are more sects now than in any other age of the world. Still there is more unbelief, more sin, more rebellion against God. Surely the legs of the lame are

not equal."—The Great Controversy, by Ashley S. Johnson, LL. D , p. 131.

Verily, if "the legs of the lame" had been "equal," these two noted authors would have agreed, but they are far apart.

It is far from pleasant to point out the follies of men; but when their many contradictions are so glaring, while they claim to be teaching the same truths, it is necessary that their eyes should be opened to their many inconsistencies. Is all this mass of corruption, as the above writers confess, acceptable to God? And yet Mr. Bays affects holy horror at the statement of Christ to Joseph Smith.

We will present one more testimony from his own sect in addition to what we gave from its founder in our first chapter. On page 133 of "The Great Controversy," published by the press of Ogden Brothers & Co., Knoxville, Tennessee, Ashley S. Johnson, LL. D., declares "Methodism is not the gospel;" "Baptist doctrine is not the gospel;" "Presbyterianism is not the gospel;" "Universalism is not the gospel;" "The same argument may be applied to many of the religious orders in Christendom with the same results in every particular."

In addition to the above we invite attention to the following from Alexander Campbell:

If Christians were and may be the happiest people that ever lived, it is because they live under the most gracious institution ever bestowed on men. The meaning of this institution has been buried under the rubbish of human traditions for hundreds of years. It was lost in the dark ages, and has never been, till recently, disinterred. Various efforts have been made, and considerable progress attended them; but since the Grand Apostasy was completed, till the present generation, the gospel of Jesus Christ has not been laid open to mankind in its original plainness, simplicity, and majesty. A veil in reading the New Institution has been on the hearts of Christians, as Paul declares it was upon the hearts of the Jews in reading the Old Institution towards the close of that economy.—The Christian System, p. 180.

A. Campbell thinks the apostasy was complete, Bays thinks not. Who represents our Christian friends, Campbell or Bays?

Elder Bays' twentieth chapter purports to be a statement of our position regarding the Book of Mormon. He quotes largely from Elders W. W. Blair and W. H. Kelley, and puts his own construction upon their statements. It will, we think, be entirely unnecessary to follow him through

his wanderings. We will simply ask the reader to read carefully the statements of Elders Blair and Kelley, allowing them to speak for themselves without considering Elder Bays' interpretation of their meaning.

His twenty-first chapter is devoted mostly to the interpretation of Isaiah 18: 1, 2. He attempts to refute the position taken by some of the elders that the land "shadowing with wings" is America; and concludes as follows:

> If the country described in Isaiah 18:1, as "the land shadowing with wings," be America, and if the 29th chapter relates to events that were to transpire on this continent, and which, as a matter of fact, did take place as predicted, then all candid people will readily concede the fact that the Book of Mormon is probably true.
>
> But if the "land shadowing with wings" is shown to be *not* the land of America, but some other land, and if it shall transpire that the events described in the 29th chapter of Isaiah relate *not* to the people of ancient America, but to the people of Israel, then the Book of Mormon cannot be true, and Latter Day Saints should frankly admit the fact, confess their error, and openly renounce the heresy.—Pages 191, 192.

This is a far-fetched conclusion. The Book of Mormon does not stand or fall upon any interpretation of these prophecies. Some of the advocates of the Book of Mormon thought they discovered in these passages predictions foretelling the coming forth of the Book of Mormon, and have so interpreted and used them in presenting the Book of Mormon, not as a basis upon which the book rests, but as corroborative proof of the truth of its claims. Should he prove that this exegesis is incorrect he will of course destroy the effect of this evidence, but he has by no means proven the Book of Mormon false. The claims of the book itself remain to be disposed of, whether we are right in applying certain prophecies to it and the land of America or not. Elder Bays, however, does not state the case correctly when he says:

> The Book of Mormon, it must be borne in mind, professes to

contain the "written history" of this new Ariel. The "Nephites" were a people "terrible from their beginning hitherto" (Isa. 18:2), but were exterminated by their more wicked brethren, the "Lamanites," about A. D. 420.—Page 191.

The Book of Mormon makes no such claim regarding Isaiah 18:2, nor have we ever heard any representative of the church so present it.

Elder Bays states on page 192, that the "rivers of Ethiopia" referred to in the passage "are the rivers of Africa, the Nile and its tributaries." But his final conclusions are:

> It is thus shown to be simply impossible that America can be "the land shadowing with wings," for the very cogent reason that the land thus described lies SOUTH of Palestine, while America, as every schoolboy knows, is directly west.
>
> No amount of sophistry or special pleading can change the *facts of geography* involved in this question, and so all this fine-spun theory, together with the fabric reared upon it, falls to the ground a hopeless mass of ruin, never again to be reconstructed.—Page 193.

Both of these statements are wrong. Ethiopia is not directly south nor is America directly west. Parts of Ethiopia may have been directly south, and part of America is directly west. Starting from Palestine to cross the "rivers of Ethiopia," conceded by Bays to be the Nile and its tributaries, you would go neither directly west nor directly south. To cross the Nile you must go southwest. This would of course place you in Africa; but starting at Jerusalem and crossing at a point near Cairo and continuing in direct course you would land in South America in a direct line between Jerusalem and where the Nephites landed. If, then, both Africa and America were "beyond the rivers of Ethiopia," the question would not be settled by appeal to the "facts of geography." As this is the only point raised by Elder Bays against the theories of some on this passage, he has not only failed to make his point against this interpretation, but he is as far from the real

issue as he would be from the River Nile were he to travel due south from Jerusalem.

It is impossible to determine what the boundaries of Ethiopia were, as various regions at different times were known by that name as all authorities will attest; but the original signification of the word was very broad, as the following definitions will show:

> Ethiopia, the Biblical Kush. Originally, all the nations inhabiting the southern part of the globe, as known to the ancients; or rather all men of dark-brown or black color, were called Ethiopians.—Chambers's Encyclopædia.
>
> Ethiopia, . . . a name given by ancient geographers to the regions situated S. of Egypt and Libya. The name Ethiopians was originally applied by the Greeks to all the peoples who lived in the southern parts of the known world, including the dark-colored natives of India.— Johnson's Universal Cyclopædia.

Probably in the days of Isaiah this broad meaning was attached to the word, hence "beyond the rivers of Ethiopia" would suggest a land beyond the southern parts of the *known* world, so America is at once suggested to the mind. There is another interpretation of which this passage is susceptible from a scriptural standpoint. In Revelation 17:1 John speaks of a character "that sitteth upon many waters." The angel interprets this vision and in the fifteenth verse says:

> The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

Applying the angel's interpretation to this passage, the rivers of water would mean peoples, multitudes, nations, and tongues. A land, then, beyond the "rivers of Ethiopia" would be beyond the peoples, multitudes, nations, and tongues of the then *known* southern part of the world. Again the mind is carried across the Atlantic or Pacific to America. It makes no difference, then, whether we interpret the rivers of Ethiopia to be literal rivers, or whether in harmony with the angel's interpretation we interpret them to mean peoples, multi-

tudes, nations, and tongues, Elder Bays is wrong, and either interpretation points to America as the "land beyond the rivers of Ethiopia."

His twenty-second chapter is devoted to a consideration of Isaiah twenty-ninth chapter, in connection with the claims made for the Book of Mormon by its advocates. As usual he commences by misrepresenting the case under consideration. He states:

> If these "plates" were written in Egyptian, Arabic, Assyrian and Aramaic, and were translated by a man wholly ignorant of these languages, it would amount to an argument absolutely unanswerable; and this is exactly what it is claimed has been done.
>
> Upon the truthfulness of this claim depend the veracity of the Book of Mormon and the prophetic character of Joseph Smith, its pretended translator.—Page 195.

This assertion is without foundation in truth. No claim has been made by the advocates of the book that it was written in the languages mentioned, and so his conclusion based upon the claim is worthless. In speaking of Isaiah twenty-ninth chapter he says:

> The Saints believe that the "coming forth of the Book of Mormon," as they term it, completely and most perfectly fulfills this prophecy in every minute particular. If it does, then the Saints are right, and the Book of Mormon is true; but if they are wrong in their exegesis, the book cannot be a revelation from God.—Page 198.

This is another gross misrepresentation. The Saints do not believe that this chapter was completely and perfectly fulfilled in every minute particular in the coming forth of the Book of Mormon. We see much more in it. We do think that a book read by an unlearned man is referred to, and that the Book of Mormon and the circumstances connected with it harmonize with the prediction. But the idea that if we are wrong in our exegesis "the book cannot be a revelation from God" is decidedly silly. The position that any book or principle depends upon the correctness of the exegesis of its supporters is not logic, it is trash.

Elder Bays in this connection proceeds to give his exegesis of this chapter, and claims that "every line of this wonderful prophecy had its complete accomplishment" in the destruction of Jerusalem by Nebuchadnezzar. Shall we say that if Bays is wrong in his exegesis Nebuchadnezzar could not have destroyed Jerusalem? If Elder Bays' philosophy is right, then the moment a man takes an untenable position in defense of the Bible it proves that the Bible cannot be a revelation from God.

That Elder Bays is wrong in the following conclusion will need no argument. He states:

> From the foregoing summary of the principal points of this prophecy, it is shown most conclusively that the prediction of *every event* is made of Jerusalem and her people, otherwise the "Inspired Translation" is a *failure and a fraud.* As lovers of truth, and as fair and unbiased students of prophecy and Biblical history, we are forced to the undeniable conclusion that every line of this wonderful prophecy had its complete accomplishment in the subsequent history of the Israelitish people in the utter destruction of their beloved city by Nebuchadnezzar, king of Babylon, some 588 years before our era, and 124 years *after* the prediction was made.—Pages 202, 203.

Isaiah twenty-ninth chapter contains the following prediction:

> Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?—Verse 17.

Elder Bays in summing up the events predicted in this chapter as he does on pages 199 and 200, leaves this out. He will hardly claim that Lebanon was turned into a fruitful field when Jerusalem was destroyed by Nebuchadnezzar.

But in the latter times such has been the case. Though authors differ in regard to the former fertility of the land, all agree that the country was desolate for many years, whether from the lack of rain or because of want of care. The following is from *Palestina* for June, 1897, a Jewish paper published in London, England, and is an extract

from a sermon preached in Birmingham, England, May 29, 1897, by Rev. G. J. Emanuel:

Six hundred and thirty years ago, Nachmanides, a name illustrious in Jewish literature, went to the Holy Land at the age of seventy years, and this is how he describes Palestine and Jerusalem: "Great is the solitude and great the wastes, and to characterize it in short, the more sacred the places, the greater their desolation. Jerusalem is more desolate than the rest of the country. In all the city there is but one resident inhabitant, a poor dyer, persecuted, oppressed, and despised. At his house gather great and small, when they can get the Ten Men (Minyan). They are wretched folk without occupation and trade, pilgrims and beggars, though the fruit of the land is still magnificent and the harvests rich. It indeed is still a blessed country, flowing with milk and honey. Oh! I am the man who has seen affliction (Lamentations 3, 1). I am banished from my table, far removed from friend and kinsman, and too long is the distance to meet again. I have left my family, I have forsaken my house. There, with my sons and daughters, and with the sweet and dear grandchildren, whom I have brought up on my knees, I left also my soul. My heart and my eyes will dwell with them forever. But the loss of all these is compensated by having now the joy of being a day in thy courts, O Jerusalem! visiting the ruins of thy temple and crying over thy ruined sanctuary. There I caress thy stones, I fondle thy dust, I weep over thy ruins. May He who has permitted us to see Jerusalem in her desertion bless us to behold her again built up and restored when the glory of the Lord shall return to her."

So spake Nachmanides in the year 5027. We are now in the year 5657. How different is the sight which now greets the eye in Jerusalem! Nachmanides found but one of our race permanently residing there. There are this day many thousands. In the house of that one man public prayers were said when the Ten could be got together. Now synagogues great and small abound. Shall we then not believe that Zion will be rebuilt in the sense that the land of our fathers shall be our land again. . . .

If we want our faith stimulated, if we would see actual steps taken towards the restoration of our people to their old home, we must go away from the holy cities—Jerusalem, Hebron, Safed, Tiberias. We must leave the cities and go to the land. There is vitality there, and work and hope. There can be seen schools, industries, colonies. A mile outside the Jaffa gate at Jerusalem is the school presided over by Nissim Behar. The boys learn languages, but also carpentering, cabinet-making, metal work, coach-making. There they make or repair all manner of machines, pumps, coffee and flour mills, sewing and

weighing machines, and to show you that civilization is making way in Palestine, bicycles too. The pupils of this school find employment all over the East. Near the city of Jaffa is an agricultural school "Mikveh Israel" (the Hope of Israel), founded by Charles Netter twenty-seven years ago. There, besides languages, mathematics, and chemistry, the lads learn agriculture, they grow oranges, vines, fruits, corn. They make their own wine, most excellent, and make their own barrels. Fifty of the past pupils are officers in various colonies; fifty are proprietors of their own lands. On the colonies of Baron Rothschild and those recently established by the Chovevi Zion Associations many hundreds, I shall not exaggerate if I say thousands, are working, growing corn and all fruits, making wine in large quantities, cultivating mulberry trees, rearing silkworms, and spinning silk, manufacturing perfumes. In addition to these large colonies actually established, tracts of land are held by Baron Rothschild which gradually will be brought under cultivation. Shall we then not hope and believe?

When solitary pilgrims traveled there, to kiss the stones, to embrace the dust and to die, our people living then, if living it could be called, in hourly danger of death, believed that Palestine would again be peopled by the race of Israel! Shall we then doubt, we who live in freedom, respected, prosperous, able at our ease to go, as pleasure-seekers, and see for ourselves, and to behold with rejoicing the work of restoration well begun, and waiting only our united help to increase it and make it more successful. O brethren! the thoughtful and the religious of all nations believe that the land of Israel is destined to be Israel's again. Are we only to doubt, and question, and deny? We all spend so much on ourselves, we all waste so much, shall we not spare something for this good work? If the tens of thousands of our race, all the world over, who enjoy every luxury, if the hundreds of thousands who are self-supporting and have something to spare would combine, it would not be long before the land of Israel would be giving sustenance to thousands of Jewish agriculturalists, living as in times of yore, each man under his own vine and his own fig-tree. Understand me. With the united help of Israelites, Palestine will in time be filled with flourishing communities of our people, no longer massed in cities, no longer recipients of charitable gifts, but spread over the land, a brave, sturdy body of peasant agriculturalists, feeding their flocks, cultivating their fields, tending their vineyards, gathering in their fruits, and prosperous, contented, happy. This will be. God has said it. "The land is not sold in perpetuity. The land is mine, and I have given it to the children of Abraham, Isaac, and Jacob."

Though this writer Nachmanides differs from other

authors regarding the richness of the harvests, he agrees that desolation had come to the land, which he attributes to desertion. But how different the situation now as described by the Rev. Mr. Emanuel.

The *Palestina* for September, 1897, in describing the "Judaeo-Palestinian Exhibition at Hamburg," says:

The exhibition was opened with much solemnity on the 29th of June, amidst the concourse of a number of distinguished guests, including representatives of the general exhibition, the promoters of the enterprise, the leaders of the Jewish congregation, as also representatives of the local press. The visitors, who minutely inspected the exhibits, were conducted over the place by the members of the committee, Mr. Glucksmann, late a pupil of the agricultural school at Jaffa, supplying the necessary explanations. Every guest received a copy of Mr. Bambus's interesting pamphlet on "the rise and present condition of the Jewish villages in Palestine."

The exhibition was opened to the public at one o'clock, and the whole afternoon and evening streams of visitors poured in.

The exhibition presents a splendid view. The entrance to the building forms the representation of a colonist's cottage. On passing, the visitor is surprised by the view of a *diorama*, showing in the foreground a street of one of the colonies, in the background a portion of Jerusalem; palm trees, olive trees, orange trees, almond trees, and pomegranates appear in full bloom. The space to the right is occupied by an exhibition of cotton textures, manufactured by the pupils of the agricultural school at Jaffa; by silkworm-cocoons, silks, carpets, and a splendid array of carvings in olive and cedarwood. The left is reserved for the exhibition of all sorts of field produce, as wheat, barley, sesame, durrah, lupines, peas, beans, lentils, and several varieties of excellent potatoes Lower down, there are samples of oranges, honey, olive oil, eau-de-cologne, various sorts of wine, grapes, liquors, jams, etc. It was impossible to exhibit young vines, for reason, that there exists, as yet, no convention with Turkey in regard to precautionary measures against phyloxera. The growth of asparagus was, in the Jewish colonies, only commenced four years ago; yet, the samples prove a careful treatment, and promise good results for the future.

Most interesting are the above-mentioned large trees. Mr. Gluckmann, on leaving Jaffa on the 16th of May, took with him twenty-four trees from the Jewish villages of Rishon L'Zion and Ekron. On being shipped, a splendid olive tree unfortunately fell into the sea. The trees were first transported to Alexandria, where they had to remain for some time, till they

were despatched to Hamburg by the steamer *Rhodos*. When they were still in Alexandria, a large concourse of people assembled at the harbor every day for the purpose of admiring them. They suffered, of course, somewhat during their transit from the colonies to the coast, the shipping at Jaffa, and the re-shipping at Alexandria, as also from sea-water. But Mr. Gluckmann's precautions and constant care triumphed over all difficulties. The pomegranate, ethrog (citron), and pineapple trees are in full bloom, the olive, jucca, orange, and palm trees show a beautiful and fresh green foliage. The local press is profuse in their praises of this side show, by which, they say, the horticultural exhibition has gained a most interesting feature.

Surely Lebanon is becoming a fruitful field. This part of the prediction is surely being fulfilled today; and yet Elder Bays without a word of proof would have us believe that every line of the prediction was fulfilled 588 years before Christ. That he is mistaken will also appear from the following words of Christ to the Jews of his time in which he quotes the language found in Isaiah twenty-ninth chapter:

Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.—Matt. 15: 7-9.

If the Master was right in applying this prophecy to the people of his time, then it was not fulfilled 588 years before, and Bays is again wrong. That a part of the prediction may apply to the destruction of Jerusalem by Nebuchadnezzar we will not deny. It seems to have a general application to the Jews and their history for a long period of time, reaching down to this latter restoration of the Jews to their home and country. Their spiritual vision is represented as being dark, and the multitude of all the nations that fight against Zion are to share in the darkness, likened unto the words of a book that is sealed, of which it is said in positive language, "is delivered to him that is not learned."

In connection with the return of Israel to her promised inheritance, a great spiritual revival was to take place, graphically described by Isaiah as follows:

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.—Isaiah 29: 9–24.

In connection with this marvelous work the book was to appear, as will be seen by reference to the above. The

Book of Mormon was given to the world in connection with the transpiring of these events, and hence the elders have concluded that this is the book referred to.

His twenty-third chapter has nothing in it not already answered. It consists in showing some points of harmony between the predictions in Isaiah twenty-ninth chapter and the subsequent history of the Jews, and then the conclusion that the whole chapter was fulfilled. The illogical and unfair method of substituting the part for the whole will be readily seen by the reader.

CHAPTER 6.

Book of Mormon—Harris' Visit to New York—Anthon Wrong —Bays Writes to Linguists—Angell's Letter—Davis' Letter— Moldenke's Letter—Anthon's Letter—Testimony Compared — Archæology — Moldenke's Embarrassment — Records — Materials Written on — Anthon's Theory — Testimony of Witnesses.

THE twenty-fourth, twenty-fifth, twenty-sixth, twenty-seventh, and twenty-eighth chapters of Elder Bays' book we prefer to examine collectively, as they practically relate to the same subject, partaking of the nature of negative argument, and evidence in rebuttal against the claims made for the Book of Mormon. Elder Bays first tries to throw discredit upon Joseph Smith's account of Martin Harris' visit to New York, which is as follows:

The persecution however became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehannah county in the state of Pennsylvania: while preparing to start (being very poor and the persecution so heavy upon us that there was no probability that we would ever be otherwise), in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us in our afflictions. Mr. Harris was a resident of Palmyra township Wayne county, in the state of New York, and a farmer of respectability; by this timely aid was I enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there I commenced copying the characters of the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following. Sometime in this month of February the aforementioned, Mr. Martin Harris came to our place, got the characters which I had drawn off the plates and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return which was as follows: "I went to the city

of New York and presented the characters which had been translated, with the translation thereof to Professor Anthon, a gentleman celebrated for his literary attainments; – Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

"He then said to me, let me see that certificate, I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them, he replied 'I cannot read a sealed book.' I left him and went to Dr. Mitchill who sanctioned what Professor Anthon had said respecting both the characters and the translation."—*Times and Seasons*, vol. 3, pp. 772, 773.

It will be seen by the above that Martin Harris took "a considerable number" of the characters with him, and "some of them" were translated. He first presented to Professor Anthon those which were translated, and the Professor declared them to be Egyptian and the translation more correct than any he had seen. He next presented those not translated, and these were pronounced by the Professor to be "Egyptian, Chaldaic, Assyriac, and Arabic," and to be true characters.

It was after this that the Professor proposed to translate the plates if they were brought to him, and was told that a part of the plates was sealed, and Mr. Harris was forbidden to bring them; and in this connection the Professor said, "I cannot read a sealed book."

We are thus particular in presenting this matter clearly

because of the bungling, confused, and misleading manner in which Elder Bays presents the narrative.

In this connection Elder Bays grossly misrepresents the defenders of the claims of the Book of Mormon; and to do so he puts into the mouth of Elder W. H. Kelley words he did not use, as the following quotations will show:

Every writer who has made any attempt to defend the claims of the Book of Mormon on this ground has urged as an argument full of potency, that the learned professor could not decipher the characters submitted to him. Upon this point Elder Wm. H. Kelley says:

"Both he [Prof. Anthon] and Dr. Mitchell were waited upon by Mr. Harris with a copy of the characters, and they examined them, just as affirmed by Mr. Harris, and as predicted in the twenty-ninth chapter of Isaiah, and eleventh verse, would be done, which is the main point in the investigation, and that neither of them was able to decipher them." (Presidency and Priesthood, p. 205.)

Here we have the affirmation of Mr. Kelley, (and he is considered good authority,) that the "characters" were presented to the Professor, and that neither he nor Dr. Mitchell was able to decipher them, and that their failure to do so is "the main point in the investigation." In this declaration Mr. Kelley but repeats the position, and reflects the sentiment of all the leading minds of the denomination from its rise to the present day. With this view of the case firmly fixed in the mind, let us recall the witness, Martin Harris, for re-direct examination.—Page 224.

Compare this with what Elder Kelley really did say:

The reader will bear in mind that Professor Anthon made his statement a number of years after he was visited by Mr. Harris. He endeavors to treat lightly and cast discredit upon the claims made concerning the revealment and translation of the book by Mr. Smith (having taken sides with the popular current, not believing in the visitation of angels), but he confesses, nevertheless, that both he and Dr. Mitchell were waited upon by Mr. Harris with a copy of the characters, and that they examined them, just as is affirmed by Mr. Harris, and as is predicted in the twenty-ninth chapter of Isaiah, and the eleventh verse, would be done, which is the main point in this investigation, and that neither of them were able to decipher them. Indeed, there is nothing in the prediction of Isaiah to indicate that the learned to whom the "words of the book" would be submitted would believe anything in the transaction, but rather the reverse.—Presidency and Priesthood, p. 205.

It will be seen by the above that what Elder Kelley said Mr. Anthon had confessed, Elder Bays presents as an affirmation of Elder Kelley. It will also be readily seen by examination of the connection in which the words are used that Elder Kelley did not affirm that the failure of these learned men to decipher the characters was the main point in the investigation, but that the presentation and examination was the main point in the investigation. Words are too weak to express the contempt we feel for such a course as the above discloses upon the part of Elder Bays.

On pages 226 and 227 Elder Bays continues as follows:

> Did it ever occur to you that this document, so much relied upon to support this claim for the Book of Mormon, is actually self-contradictory? And yet such is the case.
>
> That part of the statement just quoted, says, in substance, that Prof. Anthon could, and in fact did, "read" the words or characters submitted to him by Martin Harris, while the latter part of the statement represents Mr. Anthon as saying, "I cannot read a sealed book."
>
> If Prof. Anthon really examined the characters and declared them to have been "correctly translated," then it is clear to the most casual observer that he must have been able to decipher the characters in which the "sealed book" was said to have been written.
>
> If by his great learning this distinguished professor of languages could translate the characters in which it is claimed the Book of Mormon was written, then it is absurd in the extreme to urge that Joseph Smith, or any other man, should be divinely inspired in order to their translation.
>
> If Mr. Anthon did *not* decipher the characters presented to him, then his alleged statement or certificate, that said characters had been correctly translated, is absolutely worthless, and amounts to nothing by way of proving what is claimed for the Book of Mormon.
>
> If he *did* decipher them - which he must have done in order to render the alleged certificate of any value—then it does not come within the range of Isaiah's prophecy, for he declares that when the "words" were presented, the "learned man" should say, "I cannot read them."

The sophistry of this is so apparent that but little comment is needed. Reading the characters and reading the sealed book were two separate and distinct things, and

the words were used in different connections, and under different circumstances. Mr. Bays in order to make his case misquotes Isaiah. The passage does not read: "I cannot read them," but "I cannot; for it is sealed."

Concerning the testimony of Professor Anthon and Mr. Harris, Elder Bays truthfully observes: "It will doubtless be observed that these statements differ materially as to what occurred on that occasion." Then he asks, "Which of these statements are we to believe?" We certainly cannot believe Professor Anthon's. He says:

> This paper was in fact a singular scrawl. It consisted of all kinds of crooked characters disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters inverted or placed sideways, were arranged in perpendicular columns, and the whole ended in a rude delineation of a circle divided into various compartments, decked with various strange marks, and evidently copied after the Mexican Calendar given by Humboldt. — History of Mormonism by E. D. Howe, pp. 271, 272.

An examination of the accompanying photographic cut of the original paper, will show Professor Anthon to be wrong. These characters are not arranged in perpendicular columns, nor do they end "in a rude delineation of a circle divided into various compartments, decked with various strange marks."

Mr. Bays cannot deny the genuineness of this cut, as he has himself presented it to several scholars for examination, and, as will be seen, bases his rebuttal largely on their opinions regarding it. Professor Anthon's statement is therefore proven untrue.

Elder Bays here questions whether Martin Harris ever made this statement, and expresses the suspicion that Joseph Smith manufactured the testimony. This has already been refuted. See pages 28, 30 of this book.

On pages 232 and 233 Elder Bays says:

I wish again to call attention to the fact that the statement attributed to Martin Harris concerning his interview with Prof. Anthon never saw the light of day, so far as the public is concerned, till May 2, 1842, fourteen years after the event is said to have taken place; and it was then made public, not by Martin Harris, but by Joseph Smith, the very man, above all others on earth, the most directly interested.

In answer to this we quote from a letter written by W. W. Phelps (before he was a member of the church) to E. D. Howe, of Painesville, Ohio, from Canandaigua, New York, January 15, 1831, and published in 1840, in "History of Mormonism," by E. D. Howe, page 273:

When the plates were said to have been found, a copy of one or two lines of the characters, were taken by Mr. Harris to Utica, Albany and New York; at New York, they were shown to Dr Mitchell, and he referred to Professor Anthon who translated and declared them to be the ancient shorthand Egyptian. So much is true. The family of Smiths is poor, and generally ignorant in common learning.

This shows that the purported interview was made public as early as January, 1831. Mr. Anthon in his letter of February 17, 1834, and published in the same work, also refers to the claim made by Harris concerning the visit of Harris in New York.

After a protracted effort to show that the witnesses to the Book of Mormon might have testified falsely, which we will not occupy space to follow, Elder Bays proceeds to the direct evidence. He represents himself as follows:

Unwilling to trust to the accuracy of a transcript made in the ordinary way, I cut the plate out of a copy of Mr. Kelley's book, and submitted it to a few of the best Egytologists of the present time, with a request for each to pass his professional opinion upon the unique document. Each of the gentlemen addressed returned a prompt answer, neither of them knowing what the other had said; or, to be more accurate, neither knew that anybody else was to answer the questions, and hence there could be no possibility that the statement of one could be influenced by that of another.

In this manner each depended entirely upon his own knowledge of the question to be considered, and was, therefore, entirely free from any bias that might arise from having

previously read the opinions of another, thus securing the independent opinion of some of the finest scholars in the Oriental languages that our country affords.

The accompanying plate, an exact reproduction of Mr. Kelley's photographic copy, will give the reader an opportunity to make a more extended examination should he desire to do so.

To each of the gentlemen whose testimony is submitted herewith, was addressed a letter of explanation and inquiry, substantially as follows:

"DEAR SIR: I herewith inclose what purports to be a facsimile of the characters found upon the gold plates from which it is claimed the Book of Mormon was translated. The advocates of Mormonism maintain that these characters are 'Egyptian, Chaldaic, Assyrian and Arabic.'

"So far as I am informed, these characters have never been submitted to scholars of eminence for examination; and as the languages named fall within your province, including Egyptology and Archeology, your professional opinion as to their genuineness will be of great value to the general reader, in determining the exact truth with respect to this remarkable claim. I would also like your opinion upon the following questions, namely:

"1. Did Hebrew scholars at any time, either before or since Christ, keep their records on tablets, or plates of brass?

"2. If so, did they ever write in the Egyptian language?

"3. Is there any evidence to show that the Pentateuch was ever written upon such plates of brass?

"4. Is there any proof that the law of Moses, or even the Decalogue, was ever written in the Egyptian language?"—Pages 260–263.

In the first place Mr. Bays misrepresents "the advocates of Mormonism" and misleads the learned gentlemen to whom he writes when he says: "The advocates of Mormonism maintain that these characters are 'Egyptian, Chaldaic, Assyrian and Arabic.'" We have before shown that no such claim had been made by us. In making this statement Elder Bays also contradicts his own statements as follows:

There can be no question, then, that the language of the plates was Egyptian. Not the slightest intimation that any other language was ever employed in keeping these records, and hence no other letters, signs or characters could possibly have been used.—Page 257.

Again:

All Mormon authority unites in declaring that the plates of the Book of Mormon were written in Egyptian.—Page 269.

For the sake of the comparison we will here quote the several answers to the above communication as received by Elder Bays and published in his book, and also the communication of Professor Anthon as published by Howe in 1840:

"Rev. D. H. Bays, *Dear Sir:* I have submitted your letter and inclosure to our Professor of Oriental languages, who is more familiar with the subjects raised by your questions than I am. He is a man of large learning in Semitic languages and archeology. The substance of what he has to say is:

"'1. The document which you enclose raises a *moral* rather than a *linguistic* problem. A few letters or signs are noticeable which correspond more or less closely to the Aramaic, sometimes called Chaldee language; for example, s, h, g, t, l, b, n. There are no Assyrian characters in it, and the impression made is that *the document is fraudulent.*

"'2. There is no evidence that the Hebrews kept their records upon plates or tablets of brass; but the Assyrians, in the eighth century before Christ, did.

"'3. There is no evidence whatever to show that the Pentateuch was ever written on such plates of brass.'

"Yours Truly,

"James B. Angell.'

Ann Arbor, Mich. (Italics are mine).—Pages 263, 264.

"Rev. D. H. Bays, *Dear Sir:* I am familiar with Egyptian, Chaldaic, Assyrian and Arabic, and have considerable acquaintance with all of the Oriental languages, and I can *positively assert* that there is not a letter to be found in the fac-simile submitted that can be found in the alphabet of any Oriental language, particularly of those you refer to—namely, Egyptian, Chaldaic, Assyrian and Arabic.

"A careful study of the fac-simile shows that they are characters put down at random by an ignorant person—with no resemblance to anything, not even shorthand.

"No record has ever shown that the Hebrews, or any other Eastern nation, kept their records upon plates or tablets of brass, but thousands upon thousands of tablets of baked clay have been brought to light, antedating two or three thousands years, before the time of Moses, while libraries of these baked clay tablets have been found, like those at Tell el Amara. At the time the Old Testament was written paper made from

papyrus was in use, and as documents have been found in Egypt of the times of Moses, written on papyri, it is not unreasonable to suppose that we may find yet portions of the Old Testament.

"The treasures of Egypt and Palestine are only just being brought to light. Remarkable discoveries are yet to be made.

"Respectfully, CHAS. H. S. DAVIS."

—Pages 264, 265.

"JERUSALEM [Palestine], DEC. 27, 1896.

"REV. D. H. BAYS, *Dear Sir and Brother:* Your letter dated Nov. 23rd I have just received. I will try to answer your questions as far as I am able. I believe the plates of the Book of Mormon to be a fraud.

"In the first place it is impossible to find in any old inscription, 'Egyptian, Arabic, Chaldaic and Assyrian,' characters mixed together. The simple idea of finding Egyptian and Arabic side by side is ridiculous and impossible.

"In the second place, though some signs remind one of those on the Mesa Inscription, yet none bear a resemblance to Egyptian or Assyrian.

"As far as I know there is no evidence that the Hebrews kept records on plates of brass, or ever wrote on such plates. About the prophecy contained in Isa. 29: 1–14, I can venture no opinion, as I am not a Biblical scholar, and only concern myself about Egyptology. Very truly yours,

"CHARLES E. MOLDENKE."

—Page 266.

The letter of Professor Anthon is as follows:

New York, Feb. 17, 1834.

Dear Sir—I received this morning your favor of the 9th instant, and lose no time in making a reply. The whole story about my having pronounced the Mormonite inscription to be "reformed Egyptian hieroglyphics" is *perfectly false.* Some years ago, a plain, and apparently simple-hearted farmer, called upon me with a note from Dr. Mitchell of our city, now deceased, requesting me to decypher, if possible, a paper, which the farmer would hand me, and which Dr. M. confessed he had been unable to understand. Upon examining the paper in question, I soon came to the conclusion that it was all a trick, perhaps a *hoax.* When I asked the person, who brought it, how he obtained the writing, he gave me, as far as I can now recollect, the following account: A "gold book," consisting of a number of plates of gold, fastened together in the shape of a book by wires of the same metal, had been dug up in the northern part of the state of New York, and along with the book an enormous pair of "*gold spectacles*"! These spectacles were so large, that, if a person attempted to look through them, his two

eyes would have to be turned towards *one* of the glasses merely, the spectacles in question being altogether too large for the breadth of the human face. Whoever examined the plates through the spectacles, was enabled not only to *read* them, but fully to *understand* their meaning. All this knowledge, however, was confined at that time to a young man, who had the trunk containing the book and spectacles in his sole possession. This young man was placed behind a curtain, in the garret of a farm house, and, being thus concealed from view, put on the spectacles occasionally, or rather, looked through one of the glasses, decyphered the characters in the book, and, having committed some of them to paper, handed copies from behind the curtain, to those who stood on the outside. Not a word, however, was said about the plates having been decyphered "by the gift of God." Every thing, in this way, was effected by the large pair of spectacles. The farmer added, that he had been requested to contribute a sum of money towards the publication of the "golden book," the contents of which would, as he had been assured, produce an entire change in the world and save it from ruin. So urgent had been these solicitations, that he intended selling his farm and handing over the amount received to those who wished to publish the plates. As a last precautionary step, however, he had resolved to come to New York, and obtain the opinion of the learned about the meaning of the paper which he brought with him, and which had been given him as a part of the contents of the book, although no translation had been furnished at the time by the young man with the spectacles. On hearing this odd story, I changed my opinion about the paper, and, instead of viewing it any longer as a hoax upon the learned, I began to regard it as part of a scheme to cheat the farmer of his money, and I communicated my suspicions to him, warning him to beware of rogues. He requested an opinion from me in writing, which of course I declined giving, and he then took his leave carrying the paper with him. This paper was in fact a singular scrawl. It consisted of all kinds of crooked characters disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters inverted or placed sideways, were arranged in perpendicular columns, and the whole ended in a rude delineation of a circle divided into various compartments, decked with various strange marks, and evidently copied after the Mexican Calendar given by Humboldt, but copied in such a way as not to betray the source whence it was derived. I am thus particular as to the contents of the paper, inasmuch as I have frequently conversed with my friends on the subject, since the Mormonite excitement began, and well remember that the paper contained

any thing else but "*Egyptian Hieroglyphics.*" Some time after, the same farmer paid me a second visit. He brought with him the golden book in print, and offered it to me for sale. I declined purchasing. He then asked permission to leave the book with me for examination. I declined receiving it, although his manner was strangely urgent. I adverted once more to the roguery which had been in my opinion practiced upon him, and asked him what had become of the gold plates. He informed me that they were in a trunk with the large pair of spectacles. I advised him to go to a magistrate and have the trunk examined. He said the "curse of God" would come upon him should he do this. On my pressing him, however, to pursue the course which I had recommended, he told me that he would open the trunk, if I would take the "curse of God" upon myself. I replied that I would do so with the greatest willingness, and would incur every risk of that nature, provided I could only extricate him from the grasp of rogues. He then left me.

I have thus given you a full statement of all that I know respecting the origin of Mormonism, and must beg you, as a personal favor, to publish this letter immediately, should you find my name mentioned again by these wretched fanatics.

Yours respectfully, CHAS. ANTHON.

E. D. Howe, Esq. Painesville, Ohio.

—History of Mormonism, by E. D. Howe, pp. 270–272.

It may be thought presumptuous to criticise these learned men, but of all productions of mortal man, the productions of scholars ought to stand criticism, and if they will not, no excuse can be made.

Compare the following: (Some of the following italics are mine.)

A few letters or signs are noticeable which *correspond more or less closely* to the Aramaic, sometimes called *Chaldee* language; for example, s, h, g, t, l, b, n.—Angell.

I can positively assert that there is not a letter to be found in the fac-simile submitted that can be found in the alphabet of any Oriental language, particularly of those you refer to—namely, Egyptian, *Chaldaic*, Assyrian and Arabic. A careful study of the fac-simile shows that they are characters put down at random by an ignorant person—*with no resemblance to anything, not even shorthand.*—Davis.

In the second place, though *some signs remind one* of those on the *Mesa Inscription*, yet none bear a resemblance to Egyptian or Assyrian.—Moldenke.

Greek and *Hebrew* letters, crosses and flourishes, *Roman letters* inverted or placed sideways, were arranged in perpendicular columns, etc.—Anthon.

There is no evidence that the Hebrews kept their records upon plates or tablets of brass; *but the Assyrians*, in the eighth century before Christ, *did.*—Angell.

No record has ever shown that the Hebrews, or any *other Eastern nation*, kept their records upon plates or tablets of brass.—Davis.

This is the contradictory mass that Mr. Bays relies on as evidence in rebuttal. Mr. Angell finds signs on the facsimile more or less closely resembling *Chaldee;* Mr. Moldenke finds signs that remind one of those on the Mesa Inscription; and Mr. Anthon finds Greek, Hebrew, and Roman letters; while Mr. Davis finds *no resemblance to anything.*

Again, Mr. Angell thinks that the Assyrians kept their records on brass; but Mr. Davis says "no record has ever shown that the Hebrews, or any other eastern nation," did. However, Messrs. Anthon, Davis, and Moldenke all agree that there are no Egyptian characters on the facsimile, while Mr. Angell says nothing on this point.

We would not expect linguists to recognize Egyptian characters on the plates readily, as the Book of Mormon declares:

> And now behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in the Hebrew; but the Hebrew hath been altered by us also; and if we could have written in the Hebrew, behold, ye would have had none imperfection in our record. But the Lord knoweth the things which we have written, and also that none other people knoweth our language; and because that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof.—Page 538, Palmyra edition.

By this it will be seen that the failure of these scholars to read, and the confusion of their statements, but confirm the statement of the book that, "None other people know-

eth our language." Yet there *are* some characters on the plates closely resembling the Egyptian, as anyone can determine by comparing Egyptian characters with the facsimile.

There is competent evidence that the prehistoric Americans were influenced by Egyptian civilization. When we consider the account given in the Book of Mormon; viz., that though this country was peopled by Jews, yet they were a people acquainted with the customs of Egypt, the following is quite significant:

No claim has been advanced, we believe, which advocates an actual Egyptian colonization of the new world, but strong arguments have been used to show that the architecture and sculpture of Central America and Mexico have been influenced from Egypt, if not attributable directly to Egyptian artisans. These arguments are based on the resemblance between the gigantic pyramids, the sculptured obelisks, and the numerous idols of these prehistoric countries and those of Egypt. It requires no practiced eye to trace a resemblance in general features, though it must be said that the details of American architecture and sculpture, are peculiarly original in design. The principal advocate of the theory, Delafield, has furnished many comparisons, but we think no argument has been presented sufficiently supported by facts to prove that American architecture and sculpture had any other than an indigenous origin.—Short, The North Americans of Antiquity, p. 147.

Just what might be expected from the Book of Mormon theory. Their architecture and sculpture were not of Egyptian origin but bearing Egyptian resemblance.

That the language of ancient Americans also bore a resemblance to the Egyptian is well established. The following is evidence in point:

It is scarcely necessary for us to remark that the seeming analogies between the Maya (Central American) sculpture and that of Egypt have often been noted. Juarros, in speaking of Palenque art, says: "The hieroglyphics, symbols and emblems which have been discovered in the temples, bear so strong a resemblance to those of the Egyptians, as to encourage the supposition that a colony of that nation may have founded the city of Palenque or Culhuacan." Giordan found, as he thought, the most striking analogies between the Central

American remains, as well as those of Mexico, and those of the Egyptians. The idols and monuments he considers of the same form in both countries, while the hieroglyphics of Palenque do not differ from those of ancient Thebes. Senor Melgar, in a communication to the Mexican Geographical Society, has called attention to the frequent occurrence of the (T) *tau* at Palenque, and has more studiously advocated the early relationship of the Palenqueans to Egypt than any other reliable writer. He cites Dupaix's *Third Expedition*, page 77 and plates 26 and 27, where in the first figure is a goddess with a necklace supporting a *tau* like medallion to which the explorer adds the remark that such is "the symbol in Egypt of reproduction or abundance." In the second plate he finds an altar dedicated expressly to the *tau*. He considers that the cultus of this, the symbol of the active principle in nature, prevailed in Mexico in many places. Senor Melgar also refers to two idols found south of the city of Mexico, "in one of which two symbols were united, namely, the Cosmogonic egg, symbolical of creation, and two faces, symbols of the generative principle. The other symbolized creation in the bursting forth of an egg. These symbols are not found in the Aztec mythology, but belong to the Indian, Egyptian, Greek, Persian, Japanese and other cosmogonies." This, the Senor considers proof that these peoples were the primitive colonists of that region, and seeks to sustain his views by references to the Dharma Sastra of Manou and the Zend Avesta. The reader has no doubt been surprised at the frequent occurrence of the T-shaped niches in the Palenque palace, and has observed the same symbol employed on some of the hieroglyphics of the Tablet of the Cross. The Egyptian tau, one of the members of the *Crux ansata*, is certainly present at Palenque, but whether it was derived from any one of the Mediterranean peoples who employed it, cannot be ascertained. Among the Egyptians it signified "life," as is shown by the best Egyptologists.—The North Americans of Antiquity, pp. 415–417.

Resemblances have been found between the calendar systems of Egypt and America, based chiefly upon the length and division of the year, and the number of intercalary and complementary days.—Bancroft, Native Races of the Pacific States, vol. 5, p. 62.

But at Lexington [Kentucky], the traits are too notorious to allow them to be other than pure Egyptian, in full possession of the strongest complexion of their national character, that of embalming, which was connected with their *religion*.—Priest's American Antiquities, p. 119.

One of the most interesting sources of comparison between Mexico, Peru, and Egypt, is to be found in an investigation of their hieroglyphic system. Each of these countries had a

peculiar method of recording events by means of hieroglyphic signs, sculpturing them on monuments and buildings, and portraying them on papyrus and maguey.—Delafield's American Antiquities, p. 42.

It is the opinion of the author that farther investigations and discoveries in deciphering Mexican hieroglyphic paintings will exhibit a close analogy to the Egyptian in the use of two scriptural systems: the one for monumental inscription, the other for the ordinary purposes of record and transmission of information. We find the three *species* of hieroglyphics common to Mexico and Egypt.—Ibid., p. 46.

The ancient Maya hieratic alphabet, discovered by me, is as near alike to the ancient hieratic alphabet of the Egyptians as two alphabets can possibly be, forcing upon us the conclusion that the Mayas and the Egyptians either learned the art of writing from the same masters, or that the Egyptians learned it from the Mayas.—Le Plongeon, Sacred Mysteries, p. 113.

In tracing, then, the ancestry of the Mexicans and Peruvians, by analogy in their hieroglyphic system, where shall we take them but to Egypt and to southern Asia?—Delafield's American Antiquities, p. 47.

Of a comparison of the "days of the Mexican calendar" with the "lunar houses of the Hindoos"; also with reference to "the analogy between the zodiac of the Mexicans and that of the Mantchou Tartars," Delafield says:

These quotations we consider very positive evidence of an early identity between the aboriginal race of America and the southern Asiatic and Egyptian family. — American Antiquities, p. 51.

As to the Mexicans, it would be superfluous to examine how they attained this knowledge. Such a problem would not be soon solved; but the fact of the intercalation of thirteen days every cycle, that is, the use of a year of three hundred and sixty-five days and a quarter, is a proof that it was either borrowed from the Egyptians, or that they had a common origin.—Delafield's American Antiquities, p. 53.

Much more might be adduced upon these points but space prevents.

The question as to whether the prehistoric Americans were of Jewish origin has been discussed extensively, and authorities differ upon it. On this Mr. Bancroft says:

The theory that the Americans are of Jewish descent has been discussed more minutely and at greater length than any

other. Its advocates, or at least those of them who have made original researches, are comparatively few; but the extent of their investigations and the multitude of parallelisms they adduce in support of their hypothesis, exceed by far anything we have yet encountered.—Native Races, vol. 5, pp. 77, 78.

Mr. A. A. Bancroft, father of the historian, describes a slab found in Ohio as follows:

About eight miles southeast of Newark there was formerly a large mound composed of masses of free-stone, which had been brought from some distance and thrown into a heap without much placing or care. In early days, stone being scarce in that region, the settlers carried away the mound piece by piece to use for building purposes, so that in a few years there was little more than a large flattened heap of rubbish remaining. Some fifteen years ago, the county surveyor (I have forgotten his name), who had for some time been searching ancient works, turned his attention to this particular pile. He employed a number of men and at once proceeded to open it. Before long he was rewarded by finding in the center and near the surface a bed of the tough clay generally known as pipe-clay, which must have been brought from a distance of some twelve miles. Imbedded in the clay was a coffin, dug out of a burr-oak log, and in a pretty good state of preservation. In the coffin was a skeleton, with quite a number of stone ornaments and emblems, and some open brass rings, suitable for bracelets or anklets. These being removed, they dug down deeper, and soon discovered a stone dressed to an oblong shape, about eighteen inches long and twelve wide, which proved to be a casket, neatly fitted and completely watertight, containing a slab of stone of hard and fine quality, an inch and a half thick, eight inches long, four inches and a half wide at one end, and tapering to three inches at the other. Upon the face of the slab was the figure of a man, apparently a priest, with a long flowing beard, and a robe reaching to his feet. Over his head was a curved line of characters, and upon the edges and back of the stone were closely and neatly carved letters. The slab, which I saw myself, was shown to the episcopalian clergyman of Newark, and he pronounced the writing to be the ten Commandments in ancient Hebrew.—Native Races, vol. 5, pp. 94, 95.

Mr. G. R. Lederer, a converted Jew and editor of the *Israelite Indeed*, wrote in May, 1861, as follows:

We suppose that many, if not most of our readers have seen, in religious as well as secular papers, the accounts of some relics which were found a few months ago in a mound near

Newark, Ohio. These relics consist of stones, in strange shapes, bearing Hebrew inscriptions, which makes the case particularly interesting to me, as a Hebrew. I have read, therefore, with great interest, all that has been published concerning them, and studied the opinions of different men of science and learning, who have expressed themselves in public; but I desired to see the objects themselves, to put my finger on these relics, which bear inscriptions of the holy language, a language which once was written with the finger of God upon tables of stone; a language spoken and written by the prophets of Israel, who predicted the main features, not only of the history of Israel, but also of the world at large. It is one of the peculiar and national characteristics of the Jews, to feel a sacred awe for that language, and even for "the square characters" in which it is written, so that every written or printed Hebrew page is called "Shemos," by which the people mean to say, a paper on which holy names are printed or written. A pious Jew would never use any Hebrew book or paper for any secular purpose whatever, and carefully picks up every bit and burns it. Being now, by the grace of God, an "Israelite Indeed," believing in Him concerning whom Moses and the prophets did write, that sacred language has increased in its charming influence upon my mind; this may explain my anxiety to see those relics with the Hebrew inscriptions, without, however, entertaining the least hope of ever having that wish realized. This time, however, I was gladly disappointed; for, in calling a few days ago on my friend, Mr. Theodore Dwight, (the Recording Secretary of the "American Ethnological Society," and my associate in the editorship of this Magazine,) my eyes met with the very objects of my desire. That I examined these antiquities carefully, none of our readers will, I think, entertain any doubt. I recognized all the letters except one, (the ayin,) though the forms of many of them are different from those now in use. This, however, is not the case with the stone found first, (viz., in July, 1860,) which has the form of an ancient jar, bearing Hebrew inscriptions on its four sides, which are in perfectly such characters as those generally in use now. I cannot form any opinion concerning the use or meaning of this, which was found first, as the inscriptions do not lead to any suggestions whatever. They are as follows: 1. "Debar Jehovah," (meaning the word of Jehovah) 2. "Kodesh Kodeshim," (The Holy of Holies.) 3. "Thorath Jehovah," (The Law of Jehovah,) and 4. "Melek Aretz." (King of the Earth.)—*Israelite Indeed*, May, 1861, pp. 264, 265.

Much more evidence of this character might be presented, but we will close with an extract from the

writings of Mr. George Catlin, giving reasons for believing that the American Indians were descendants from the Jews:

"I believe, with many others, that the North American Indians are a mixed people—that they have Jewish blood in their veins, though I would not assert, as some have undertaken to prove, 'that they are Jews,' or that they are 'the ten lost tribes of Israel.' From the character and conformation of their heads, I am compelled to look upon them as an amalgam race; but still savages; and from many of their customs, which seem to me to be peculiarly Jewish, as well as from the character of their heads, I am forced to believe that some part of those ancient tribes, who have been dispersed by Christians in so many ways, and in so many different eras, have found their way to this country, where they have entered amongst the native stock. . . . I am induced to believe thus from the very many customs which I have witnessed among them, that appear to be decidedly Jewish, and many of them peculiarly so, that it would seem almost impossible, or at all events, exceedingly improbable, that two peoples in a state of nature should have hit upon them, and practiced them exactly alike. . . . The first and most striking fact amongst the North American Indians that refers us to the Jews, is that of their worshiping, in all parts, the Great Spirit, or Jehovah, as the Hebrews were ordered to do by divine precept, instead of plurality of Gods, as ancient Pagans and Heathens did, and the idols of their own formation." . . .

First, "The Jews had their sanctum sanctorums, and so it may be said the Indians have, in their council or medicine houses, which are always held as sacred places." Second, "As the Jews had, they have their High Priests and their Prophets." Third, "Amongst the Indians, as amongst the ancient Hebrews, the women are not allowed to worship with the men, and in all cases also, they eat separately." Fourth, "The Indians, everywhere, believe that they are the favorite people of the Great Spirit, and they certainly are, like that ancient people, persecuted, as every man's hand seems raised against them." Fifth, "In their marriages, the Indians, as did the ancient Jews, uniformly buy their wives by giving presents; and in many tribes, very closely resemble them in other forms and ceremonies of their marriages." Sixth, "In their preparations for war, and in peacemaking, they are strikingly similar." Seventh, "In their treatment of the sick, burial of the dead, and mourning, they are also similar." Eighth, "In their bathing and ablutions, at all seasons of the year, as a part of their religious observances, having separate places for men and women to perform these immersions, they resemble again." Ninth, "And the custom, among the women, of absenting

themselves during the lunar influences, is exactly consonant to the Mosaic Law." Tenth, "After this season of separation, purification in running water, and anointing, precisely in accordance with the Jewish command, is required before she can enter the family lodge." Eleventh, "Many of them have a feast closely resembling the annual feast of the Jewish Passover, and amongst others, an occasion much like the Israelitish feast of the Tabernacles, which lasted eight days, (when history tells us they carried willow boughs, and fasted several days and nights,) making sacrifices of the first-fruits and best of everything, closely resembling the sin offering and peace offering of the Hebrews. (See vol. 1, pp. 159–170, of Religious Ceremonies of the Mandans.)" Twelfth, "Amongst the list of their customs, however, we meet a number which had their origin, it would seem, in the Jewish ceremonial code, and which are so very peculiar in their forms, that it would seem quite improbable, and almost impossible, that two different peoples should ever have hit upon them alike, without some knowledge of each other. These, I consider, go farther than anything else as evidence, and carry in my mind conclusive proof that these people are tinctured with Jewish blood." - Catlin's North American Indians, vol. 2, pp. 231–234, as copied by Elder Mark H. Forscutt.

Here is evidence quite conclusive that our predecessors in America understood something of both Hebrew and Egyptian learning, and is in perfect harmony with the statement of Nephi:

> I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians.—Book of Mormon, p. 5.

Mr. Davis' assertion that the characters do not even resemble shorthand is simply ridiculous. Every principal system of shorthand in use in England or America is derived from Isaac Pitman's, and uses the same general characters. His system was based upon the complete circle, with straight, horizontal, perpendicular, and intermediate angles struck through. So that every part of the circle and every line is utilized. One can scarcely make a stroke of the pen without imitating some character of shorthand. Anyone who is acquainted with shorthand will find by examination of the facsimile, not only charac-

ters resembling phonographic words, but he will find phrases as well.

Mr. Moldenke has placed himself in an embarrassing situation if Mr. Bays has quoted him correctly, by writing another letter in which he contradicts his position in this letter in one important particular as the following letter will show:

MOUNT VERNON, January 13, 1898.

MR. FRANK M. SHEEHY,

Dear Sir:—Your inquiry has not been answered by me sooner on account of stress of work. I had occasion to answer a similar inquiry to yours while in Jerusalem last year. While some of the characters bear a very slight resemblance to Old Hebrew and Egyptian letters, still the whole page shows plainly the work of the forger and ignoramus. In fact sentences lettered in Arabic, Hebrew, Egyptian promiscuously would be sheer nonsense. All the characters of this "Book of Mormon" are not even a clever invention but a barefaced and idiotic scribble. Returning to you the printed sheet I remain

Yours respectfully,

CHARLES E. MOLDENKE.

To Elder Bays he says: "None bear a resemblance to Egyptian," etc.; while to Elder Sheehy who presented him a copy of the same he says: "Some of the characters bear a very slight resemblance to Old Hebrew and Egyptian letters." If Mr. Moldenke's opinion is of any value it will serve to corroborate the statement previously quoted from the Book of Mormon that they wrote in both Egyptian and Hebrew, but had changed both, which would account for the "very slight resemblance," and yet for his inability to read them. And of course anything that Mr. Moldenke cannot read is to him an "idiotic scribble."

Messrs. Angell and Davis are very positive that the Hebrews never kept their records on brass. Mr. Moldenke very properly qualifies the statement with the words, "as far as I know." It would have been far safer if the other two gentlemen had made some such qualification; but like many other men blessed with a little learning, they assume that what they do not know does not exist.

The occasion for this issue being raised is that the Book of Mormon claims that Lehi and family brought with them to this land plates of brass containing the genealogies of their forefathers, and Mr. Bays seeks to prove that the Hebrews never wrote on brass, in order to throw discredit on this account. He succeeds in getting these two men to say what he wanted them to say. To these he also adds brief quotations from letters he claims to have received from President Harper, of Chicago University, and Professor Price, of the same institution.

Notwithstanding these opinions of these learned gentlemen, there is evidence that the Hebrews wrote records on brass, as the following quotations will show:

The materials generally used by the ancients for their books, were liable to be easily destroyed by the damp, when hidden in the earth; and in times of war, devastation, and rapacity, it was necessary to bury in the earth whatever they wished to preserve from the attacks of fraud and violence. With this view, Jeremiah ordered the writings, which he delivered to Baruch, to be put in an earthen vessel, Jer. 32. In the same manner, the ancient Egyptians made use of earthen urns, or pots of a proper shape, for containing whatever they wanted to inter in the earth, and which, without such care, would have been soon destroyed. We need not wonder then, that the prophet Jeremiah should think it necessary to inclose those writings in an earthen pot, which were to be buried in Judea, in some place where they might be found without much difficulty on the return of the Jews from captivity. Accordingly, two different writings, or small rolls of writing, called books in the original Hebrew, were designed to be inclosed in such an earthen vessel; but commentators have been much embarrassed in giving any probable account of the necessity of two writings, one sealed, the other open; or, as the passage has been commonly understood, the one *sealed up*, the other left *open* for any one to read: more especially, as both were to be alike buried in the earth and concealed from every eye, and both were to be examined at the return from the captivity.—Encyclopedia of Religious Knowledge, by Rev. B. B. Edwards, 1850, pp. 255, 256.

By the above we see that the claim made that the record of the Nephites was buried in earth in a time of war, was in harmony with Jewish custom, and also that the claim

that a part of the record was sealed and a part unsealed was in harmony with custom. This same authority continues as follows:

If the ancient books were large, they were formed of a number of skins, of a number of pieces of linen and cotton cloth, or of papyrus, or parchment, connected together. The leaves were rarely written over on both sides, Ezek. 2:9. Zech. 5:1. Books, when written upon very flexible materials, were, as stated above, rolled round a stick; and, if they were very long, round two, from the two extremities. The reader unrolled the book to the place which he wanted, and rolled it up again, when he had read it, Luke 4:17–20; whence the name *magelle, a volume*, or thing rolled up, Psalm 40:7. Isaiah 34:4. Ezek. 2:9. 2 Kings 19:14. Ezra 6:2. The leaves thus rolled round the stick, which has been mentioned, and bound with a string, could be easily sealed, Isaiah 29:11 Dan. 12:4. Rev. 5:1. 6:7. Those books which were inscribed on tablets of wood, lead, brass, or ivory, were connected together by rings at the back, through which a rod was passed to carry them by. The orientals appear to have taken pleasure in giving tropical or enigmatical titles to their books. The titles prefixed to the fifty-sixth, sixtieth, and eightieth psalms appear to be of this description. And there can be no doubt that David's elegy upon Saul and Jonathan, 2 Sam. 1:18, is called in Hebrew *the bow*, in conformity with this peculiarity of taste.—Ibid., p. 257.

In this we discover two more points in harmony with the account of the Book of Mormon:

1. Metallic plates were fastened together with rings at the back, just as the plates of the Book of Mormon were said to have been fastened.

2. Books were inscribed on tablets of different substances including *brass*, the very material brought into question by Elder Bays and his witnesses.

In his very popular work published in 1833, entitled, "*Introduction to the Critical Study and Knowledge of the Holy Scriptures*," in footnote on page 47, volume 2, Thomas H. Horne, M. A., while discussing Hebrew manuscripts, stated as follows:

See Mr. Thomas Yeates's "Collation of an Indian copy of the Pentateuch, with preliminary remarks, containing an exact description of the manuscript, and a notice of some

others, Hebrew and Syriac, collected by the Rev. C. Buchanan, D. D. in the year 1806, and now deposited in the Public Library, Cambridge. Also a collation and description of a manuscript roll of the Book of Esther, and the Megillah of Ahasuerus, from the Hebrew copy, originally extant in brazen tablets at Goa; with an English Translation." pp. 2, 3, 6, 7. Cambridge, 1812.

Here we have books written in Hebrew on *brazen* tablets, a copy of which is now in the public library, Cambridge.

The "Union Bible Dictionary" published by the "American Sunday School Union," 1842, under the article *Book*, states:

Book. (Ex. 17:14.) What we call books were unknown to the ancient Jews, at least in their present convenient form. Letters were engraved on stone, brick, metal, (as lead and copper.) or wood, and also on cloth and skins, and at a later period on parchment. (2 Tim. 4:13.) Tablets of lead and brass or copper, of great antiquity, have been discovered in modern times.

A summary of Biblical Antiquities by J. W. Nivens, D. D., published by same firm as the dictionary, says:

Some refer the origin of writing to the time of Moses; others, to that of Abraham; while a still different opinion throws it back to the age of Adam himself.

It was long, however, before the art came to be used with anything like that convenience and ease which are now known. The materials and instruments with which it was performed, were, in comparison with our pen, ink and paper, extremely rude and unwieldy. One of the earliest methods was to cut out the letters on a tablet of stone. Another, was to trace them on unbaked tiles, or bricks, which were afterwards thoroughly burned with fire. Tablets (that is, small, level surfaces or plates) of lead or brass were sometimes employed. When the writing was wanted to be most durable, the last was chosen. Tablets of wood were more convenient. Such was the *writing table* which Zacharias used.—Pages 158, 159.

Brass, then, was used where writings were desired to be most *durable*. Genealogies are just what they would most wish to preserve, and they would be likely to write them on *brass*. This array of evidence will show that Messrs. Angell, Davis, Harper, and Price were too hasty and too

positive, and should have modestly said with Mr. Moldenke, "As far as I know," etc.

It will be observed that Professor Anthon admits that the "singular scrawl" was so well executed as to make it apparent that the person writing it "had before him at the time a book containing various alphabets." This was itself remarkable for a person as unlearned and unskillful as Joseph Smith is reported to have been; and so clever was the imitation, according to Professor Anthon, that Dr. Mitchill did not detect the "hoax" or "fraud." The plain, unvarnished statements of Joseph Smith regarding his experience are more reasonable and consistent than the illogical and conflicting theories resorted to to set aside his testimony.

The theory of Professor Anthon is hardly a tenable one. It is this, that a rogue had undertaken to deceive a simple farmer by representing that he had found gold plates containing ancient and valuable records, which if translated would save the world from destruction, and all this for the purpose of getting money from the simple farmer. Then this rogue who was such a clever imitator as to deceive Dr. Mitchill placed the very means of detection in the hands of the farmer by sending him with the fraudulent characters to linguists. That would have been the last thing that a rogue would have done, and the very fact that Joseph Smith sent Harris there is strong presumptive evidence that Joseph Smith was sincere in the belief that the plates in his possession were genuine.

These learned witnesses of Mr. Bays are quite positive that the Hebrews never wrote in the Egyptian language. It may be that no instance of the kind is known to them; but it is not reasonable to suppose they were in captivity in Egypt for over four hundred years, and never acquired the art of writing the language. Considering their long sojourn in Egypt, the claim of Nephi as recorded in the

Book of Mormon, "I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians," is not unreasonable. If true that no instance of the Jews writing in the Egyptian language is known to the scholarship of the time, and the Book of Mormon was a fraud from its inception, the perpetrators of the fraud would have carefully avoided making a statement such as the one quoted from Nephi above.

When the book makes a claim for which there is no direct proof, and yet the claim is in perfect accord with what might reasonably be expected, it is strong presumptive evidence that fraud was not attempted. We have already shown that these scholarly men use language that is too positive, and that when they say a thing is not so they only mean to say that they do not know that it is so. A moment's reflection will convince anyone that when these scholars say they did not write on brass, they did not write the Egyptian language, they are saying something they are not authorized to say. They *do* not, they *cannot* know. Had they said, We have no knowledge that such was the case, they probably would have told the absolute truth. The reader will pardon us if we relate a little incident that occurred a few years ago in the Indian Territory, as it will illustrate our point. A minister had delivered a discourse in which he strongly urged that the Holy Spirit in its inspirational and wonder-working power was not enjoyed in this age. He was approached by an old colored man when the following conversation took place:

"Massa, you said something that you oughtn't to have said."

"What was that, uncle?"

"You said there wasn't any Holy Ghost in our time."

"Well, what ought I to have said?"

"You ought to have said, Not that you knows of."

It appears to us that these eminent professors would have acted the wiser part, if, according to the old gentleman's logic, they had answered Elder Bays by saying, "Not that we knows of." To say a thing never happened is to say we know everything that did happen.

Elder Bays closes with the following:

The question now stands thus:

THE TESTIMONY OF THREE GREAT SCHOLARS,

vs.

THE TESTIMONY OF THE THREE WITNESSES.

Reader, in the light of all the facts, whose word will you take in this case? The whole question may be summed up in a single proposition. If Mormonism is true, the plates *must have been written in Egyptian.* The plates were not written in Egyptian. Therefore Mormonism is not true. And if Mormonism is not true, then the three witnesses were deceivers, Joseph Smith was an impostor, and the Mormon Church a fraud. There is no possible means of escape from this conclusion. "Choose ye this day whom ye will serve."—Pages 275, 276.

No, Elder Bays, the case stands thus: THE TESTIMONY OF THREE GREAT SCHOLARS that they do *not* know,

VS.

THE TESTIMONY OF THREE WITNESSES that *they do* know.

In concluding this chapter we present the testimony of the three witnesses, recommending their testimony to careful and prayerful consideration:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, his brethren, and also of the people of Jared, which came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been

shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an Angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes: Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. – And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

In connection with this testimony, consider that these men had no promise of wealth or praise, and yet they bore the testimony fearlessly, sending it to the world with an unpopular publication in the hands of a persecuted and despised man. They adhered to that testimony through the most adverse circumstances during life, and each died with the testimony upon his lips. Elder Bays and others may hurl unsavory epithets at the memory of these men, but when they state that they or any one of them ever wavered in his testimony, they state that for which they have no proof. In this connection also consider the following testimony of eight witnesses, of whose fidelity and faithfulness all can be said that we have said of the three:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr. the Author and Proprietor of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record, with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And

we give our names unto the world, to witness unto the world that which we have seen: and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, Jr.
JOHN WHITMER,
HIRAM PAGE,
JOSEPH SMITH, Sen.
HYRUM SMITH,
SAMUEL H. SMITH.

CHAPTER 7.

Doctrine — Faith — Repentance — Baptism — Laying on of Hands—Resurrection and Eternal Judgment.

CHAPTERS twenty-nine, thirty, and thirty-one of Elder Bays' book may properly be grouped together, as they are devoted to the same purpose, namely, an attack upon what he is pleased to call "The Doctrines of Mormonism." He commences this review by another misrepresentation of our position. He states:

> The Saints believe that, in order to be received into the "celestial glory," a man must obey that form of doctrine which they teach. If he comes short of this, that is, if he does not formally obey the Gospel *as they teach it*, he must be damned. The logical conclusion is, that none but Latter Day Saints will "be saved in the celestial kingdom."—Page 277.

Our position is that celestial glory is contingent upon obedience to the gospel as Jesus Christ taught it. We believe, as Elder Bays well knows, that every man will be judged, rewarded or punished, according to the good or evil he shall have done. Our reward or punishment will be in proportion to the light we have received, and the practical righteousness we have obeyed. And what is true of us is true of all other people. Believing firmly in this principle of justice and equity, we have each individually decided that we preferred to take our chances with the Latter Day Saints and in the doctrines advocated by them. In doing this we do not deny the right of choice to anyone else. If Elder Bays decides that his chances are better with the Christian people it is his privilege to go there, and the judgment is not to be rendered by either Elder Bays, ourselves, or any other in mortality, but by

Him whose judgment is just, and whose wisdom is supreme. Elder Bays quotes as follows:

"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (2 John 9.)

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of *repentance* from dead works, and of *faith* towards God, of the doctrine of *baptisms*, and of *laying on of hands*, and of *resurrection* of the dead, and of eternal *judgment*." (Heb. 6: 1, 2.)—Pages 277, 278.

Of these texts he remarks:

From a doctrinal point of view this is the citadel of the Saints, and is regarded as a veritable Gibraltar, and absolutely impregnable.—Page 279.

Elder Bays then lays down his premise as follows:

First: Nowhere in all the teachings of Christ, as they are recorded in the Scriptures—not even in the "Inspired Translation"—do we find that he either *taught* or *practiced* that form of doctrine urged by the Saints as being necessary to salvation.

Second: Paul does not even *hint* that the six propositions named in the two verses quoted are to be observed as a means of salvation.

Third: The apostle does not declare these six propositions to be "*principles* of the doctrine of Christ." This is only the construction put upon the passage by the Saints, Paul's allusion to them being purely incidental.

Fourth: The six propositions named are *propositions of the Mosaic law*, and not "principles of the doctrine of Christ."—Pages 279, 280.

The first three propositions of his premise we think it unnecessary to discuss. We simply invite the reader to examine the texts with their contexts and weigh Mr. Bays' conclusions in the light of facts and common sense.

Nor does his fourth proposition require very much thought. The absurdity of the declaration that "faith towards God" and "repentance from dead works" are "not principles of the doctrine of Christ" will at once be recognized. Principles of the old law they may have been; but while the law as such was abrogated, the principles of truth it contained remained. Truth is indestructible.

In Mr. Bays' effort to sustain this proposition he attempts to show that there is a difference between "faith towards God," and "faith in Christ." In doing this he overlooks the following passages: "Ye believe in God, believe also in me" (John 14:1), showing that to believe in one is to believe in the other.

And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. —Acts 16:34.

Elder Bays would say that the jailer did not believe in the gospel, but in the Mosaic law, because it is said he believed in God instead of saying he believed in Christ.

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.—Titus 3:8.

According to Mr. Bays the apostle instructed Titus to affirm constantly the works of the old Mosaic law—belief in God. Paul in his treatise on faith said:

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. 11:6.

Here faith in God is enjoined, and as in Hebrews 6:2, faith in Christ is omitted. Shall we, then, say, with Elder Bays, that the faith enjoined by Paul was of the old Mosaic law?

For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything.—1 Thess. 1:8.

Was the faith of the Thessalonian saints "to God-ward" of the Mosaic law? The Apostle Peter taught that it was through the "precious blood of Christ" and the raising him from the grave, and giving him glory that our faith is in God. Hear him:

But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last

times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.—1 Peter 1: 19–21.

In addition to these passages observe the admonition of the Christ to his disciples:

Have faith in God.—Mark 11: 22.

Was Jesus exhorting his disciples to turn back to the Mosaic law?

To continue the argument on this point is useless. Elder Bays is certainly wrong when he says that "faith toward God" is not a principle "of the doctrine of Christ."

Elder Bays assumes that "repentance from dead works" had reference to the dead works of the law. We think it had a broader meaning; but suppose we admit Mr. Bays' conclusion, what then? The works of the law were not dead while they were in force. It was by the substitution of the gospel that the works of the law became dead. Hence it was under the gospel economy that men were required to repent "from dead works." It will thus be seen that "repentance from dead works" *is* a principle "of the doctrine of Christ," and Bays is again wrong.

Then taking up baptisms as spoken of in Hebrews 6: 2, he assumes as a premise the point at issue. He says:

Since the apostle is writing of the law and not of the Gospel, the "baptisms" here mentioned are the baptisms, or divers washings, imposed by law, they can, therefore, have no possible reference to Christian baptism. Nowhere do the Scriptures mention *two* Christian baptisms.—Page 287.

As well might we say: Since the apostle is writing of the gospel and not of the law, the "baptisms" here mentioned are Christian baptisms. If a man be permitted to assume the point at issue as a premise, he can easily make a logical deduction favorable to his conclusion; but such controversy is not admissible and will be strongly condemned by logicians. But says Elder Bays:

Nowhere do the Scriptures mention two Christian baptisms.

Not so fast, Elder Bays, or you may get into another difficulty.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.—Matt. 3:11.

I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.—Mark 1:8.

John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.—Luke 3:16.

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.—John 1:33.

Here are two separate and distinct baptisms, and Elder Bays will not say that the water baptism is not Christian; while the Spirit baptism was to be administered by Christ himself—hence is eminently Christian.

On the subject of the laying on of hands for the reception of the Holy Spirit, Mr. Bays makes a prolonged effort to show that it is not now, and that it was never essential. He admits that it was practiced at Samaria by Peter and John, and at Ephesus by Paul; but affirms that "not only in the two cases" "do the writers fail to name the purpose of this ceremony, but nowhere in all the New Testament is the object stated." If this is true there was either an unstated object, or the apostles practiced this ceremony with no object in view. The latter possibility is not reasonable. The Lord Jesus had sent them out to build up his kingdom, and it is reasonable to suppose that they had some definite object in view in all the acts of their ministry. He says of these two cases:

To pray for the Samaritans that they might receive the Holy Spirit seems to have been the prime object of the visit of the apostles to Samaria, while the laying on of hands was purely incidental, and the *object* of it is not mentioned. Just why the apostles laid their hands upon these new converts does not

appear; but that the reception of the Holy Spirit followed there can be no question.—Page 296.

A similar incident occurred at Ephesus, under the ministry of St. Paul. Like the Samaritans, these Gentile converts had been idolaters, and did not receive the Holy Spirit till after Paul had laid his hands upon them (see Acts 19:1-6.) But as in the case of the Samaritans, there is not the slightest intimation given as to why the ceremony was performed.—Page 297.

However, in both these instances Elder Bays admits that the reception of the Spirit followed the laying on of hands, but does not wish to admit that the one had any connection with the other. Upon this point he says:

It is true that when the people of Samaria had received the word of God under the preaching of Philip, they did not receive the Holy Spirit until *after* the apostles, Peter and John, had laid their hands upon them. But this by no means proves that this was the law through which they were to receive it. There is nothing in this circumstance to warrant the belief that the Samaritans could not and would not have received the Spirit without the performance of such a ceremony.—Page 295.

Then he makes one of those peculiar flops that few men can make without blushing, and admits all he has contended against in order to save another point. He says:

That the apostles on this particular occasion gave the Holy Spirit, as did also the apostle Paul at Ephesus, by the laying on of hands, even the unregenerate Simon could plainly see, and which, therefore, we may not question. But to say that it was therefore an *ordinance* of the Church of Christ to be handed down side by side with Christian baptism is wholly gratuitous, having not the shadow of support in the Word of God.—Pages 297, 298.

Here he makes the admission that the receiving of the Holy Ghost was the immediate result of the laying on of hands, a thing he had previously denied, but insists that it was not "an ordinance of the Church of Christ to be handed down side by side with Christian baptism."

Why not? Because, says Bays, it has "not the shadow of support in the Word of God." Will Elder Bays please point out the passage where it is said specifically that Christian baptism is to be handed down as an ordinance

of the Church of Christ? Elder Bays would argue, and very correctly, too, that as baptism was taught and practiced by the early church it should be observed by Christians now. Then why can he not apply the same logic to the laying on of hands and reason that as the Holy Spirit was given "by the laying on of hands" that it should be observed for that purpose by Christians yet? But says Elder Bays, though they practiced it they did not teach it. Then they practiced what they did not teach, did they? If so, why? Let Bays answer:

> The laying on of hands being of Jewish origin, the Hebrew Christians were very tenacious of its observance. Having been accustomed to it all their lives, it was, like any other habit or tradition, very difficult, indeed, for them to break away from it. With characteristic tenacity, they clung to the traditions of their fathers so closely that Jesus often rebuked them very sharply. To their teachers he at one time said, "Why do ye also transgress the commandment of God by your traditions?" (Matt. 15: 3.)
>
> And at another:
>
> "Howbeit, in vain do they worship me, teaching for *doctrines* the commandments of men. . . . Full well ye reject the commandment of God, that ye may keep your own tradition." (Mark 7: 7, 9.)—Page 299.

Then the apostles were following an old Jewish custom, and yet it resulted in the giving of the Holy Spirit to baptized converts. Elder Bays has the Lord rebuking them for their traditions at one time, but this time he has him blessing them with the Holy Spirit for the same thing.

Bays is mistaken again, however. "Hebrew Christians" are not referred to in the citations he makes. In Matthew 15: 3 he is addressing the scribes and Pharisees, and in Mark 7: 7, 9, the same circumstance is related.

But let us go back to the question, Do the scriptures teach the laying on of hands? In connection with the event before related at Samaria we read:

> And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay

hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.—Acts 8: 18–20.

Here Simon offers to purchase, not the Holy Ghost as some suppose, but the "power, that on whomsoever I lay hands, he may receive the Holy Ghost." Peter rebukes him for having "thought that the gift of God may be purchased with money." We have too much confidence in Peter to believe that he would declare that the power to lay on hands for the giving of the Holy Ghost was a gift of God if he had not received it from God. Numerous other passages might be cited, but this is sufficient.

Elder Bays says:

It is incredible to believe that if this so-called ordinance had been intended as an ordinance to be perpetuated in the church, Peter would have failed to declare it on Pentecost while filled with the Spirit to proclaim the saving truths of the Gospel at the very opening of the new dispensation. That he made no reference to the laying on of hands when answering the questions of inquiring penitents may be regarded as proof that Peter did not consider it to be a matter that in any way related to their salvation.—Page 294.

How does Elder Bays know that he did not so teach on Pentecost? We have a few things Peter said on Pentecost recorded, and then we have this brief summary: "And with many other words did he testify and exhort." Here, then, were both *testimony* and *exhortation* that are not given. When he afterwards declares that the power to lay on hands was a "gift of God," we reasonably infer that this was one of the other things taught on Pentecost. These proofs in connection with the positive declaration that the laying on of hands with other things were principles of the doctrine of Christ, is surely enough.

Elder Bays then enters into an exhaustive examination to show that the Book of Mormon does not teach the laying on of hands, but we have already exposed his error in this. He cites instances in church history where men received

the Holy Ghost though there is no record of their having hands laid upon them, and jumps at the conclusion that therefore hands were not laid upon them. As well might he argue that Peter and the rest of the apostles were not baptized because there is no specific record of it.

Then coming to the principles of the resurrection of the dead and eternal judgment, Elder Bays states:

THE RESURRECTION OF THE DEAD, AND ETERNAL JUDGMENT.

These two principles were taught in the law and the prophets as being in prospect—something to be revealed in the dim, distant future; but now the apostle wishes to assure these Hebrew Christians that the *resurrection of the dead* has been demonstrated in the resurrection of Christ, and must, therefore, be regarded as an established *fact* of the Gospel.—Page 315.

When Elder Bays started out to prove that "the six propositions named [faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment] are propositions of the Mosaic law, and not 'principles of the doctrine of Christ,'" and then after over a forty-page effort he arrives at the conclusion that the resurrection of the dead is "an established fact of the Gospel," he has arrived at a climax of absurdity that is too ridiculous to be even amusing.

Elder Bays thinks that "these two principles were taught in the law and the prophets as being in prospect—something to be revealed in the dim, distant future."

They are still in prospect, and in the dim, distant future with us, are they not? With us they are not demonstrated facts. We await their consummation, and to us they are glorious principles of the gospel. We look forward to their ultimate realization with joy and hope, and without them the gospel would have no charm, nor incentive to duty.

We are then confirmed in our conclusion that these six propositions are fundamental principles of the doctrine of Christ. The "citadel of the Saints" remains intact.

CHAPTER 8.

Polygamy — Conflicting Statements — General Assembly — Conference Resolution — Bays' Summary — Marriage — Bennett's Testimony — Certificates — Bennett's Perfidy — Nauvoo Expositor — Hiram Brown — Richard Hewitt Statement of Emily D. P. Young — Of Lovina Walker — Of Emma Smith — Of Southard — Of Mrs. Thompson Of Joseph Smith — Of Mr. Soby — Of Mr. Fullmer Of Mr. Grover Of Brigham Young — Of Mrs. Bidamon — Of William Marks — Factions on Polygamy — Statement of Robinsons.

ELDER BAYS writes his thirty-second chapter under the head of "Mormon Polygamy — Was Joseph Smith its Author?"

As in almost every instance, he introduces the proposition by misrepresentation. In order to make plausible his theory that Joseph Smith had the people so completely under his influence that he could with impunity lead them into wrongdoing he, as we have before shown, misquotes with the evident intention to misapply a revelation given on April 6, 1830. (See page 18.) He then relates the action of a "General Assembly" held at Kirtland, Ohio, August, 1835, in accepting the Book of Doctrine and Covenants, and follows with this comment:

> At a semi-annual General Conference of the Reorganized Church, held at Galland's Grove, Iowa, Sept. 20, 1877, similar action was had. By the actions of these assemblies every member is bound to accept Joseph Smith's word as the word of God. To question what he says with a "thus saith the Lord" attached to it, is to question the word of the Lord, and few Latter Day Saints have the moral courage to do this. Hence the servility of the Saints to the mandates of the prophet.—Page 321.

These charges of moral cowardice, and of "servility" to the "mandates of the prophet" are, as Elder Bays well knows, false. We speak advisedly when we say Mr. Bays

knew he was not speaking the truth. Fortunately we have him on record on this point. On June 10, 1885, Elder Bays wrote from Pratt, Kansas, as follows:

> I desire to express my approbation of the action of General Conference at its session at Independence, in April last, respecting those mooted questions. I am truly glad the church would not allow herself to be driven to the formal declaration of a creed, nor the promulgation of any dogma. Such a course, in my opinion, would have been damaging to the work in its progress. It would have forced many free, independent, reasoning minds from the church. Of all the religious bodies in the world, our church is one of the most liberal allowing a broader field of thought – while at the same time it is one of the most rigid in the enforcement of its discipline against offenders against the moral code. For over half a century the church has flourished and grown under her present rule, without the formulation of a written creed, except as to matters of saving faith, and why should we be disturbed at this late day? I concur in the action of the body declaring the three books to contain the law of the church, and to be the standard in every case where differences arise between members of the body.

This was published in the *Saints' Herald*, June 27, 1885.

There is absolutely no excuse for Elder Bays making these conflicting statements. The subject is not one of exegesis, wherein a man may honestly change his opinion, but it is a question of historical fact, and he cannot plead want of information. He was in a position to know, and did know.

Nor does the action of the General Assembly in 1835 nor the action of General Conference in 1877 (1878) admit of the construction placed upon them by Mr. Bays. The minutes of the General Assembly show that the book containing the revelations was first carefully considered and adopted by each quorum separately; and then it was taken to the General Assembly, where it was considered by the quorums collectively and again subjected to vote of the assembly. A committee was appointed by a General Assembly held September 24, 1834, consisting of Joseph Smith, Oliver

Cowdery, Sidney Rigdon, and F. G. Williams, to compile the book. At the assembly in question, August 17, 1835, this committee reported. In the forenoon the assembly was organized. The minutes of the afternoon session read as follows:

Afternoon.—After a hymn was sung, President Cowdery arose and introduced the "Book of Doctrine and Covenants of the Church of the Latter Day Saints," in behalf of the committee. He was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the assembly for or against said book: the other two committee, named above, were absent. According to said arrangement W. W. Phelps bore record that the book presented to the assembly, was true. President John Whitmer also arose and testified that it was true. Elder John Smith, taking the lead of the high council in Kirtland, bore record that the revelations in said book were true, and that the lectures were judiciously arranged and compiled, and were profitable for doctrine; whereupon the high council of Kirtland accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote. Elder Levi Jackman, taking the lead of the high council of the church in Missouri, bore testimony that the revelations in said book were true, and the said high council of Missouri accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote.

President W. W. Phelps then read the written testimony of the twelve, as follows: "The testimony of the witnesses to the book of the Lord's commandments, which he gave to his church through Joseph Smith, Jr., who was appointed by the voice of the church for this purpose: We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper: and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby." Elder Leonard Rich bore record of the truth of the book and the council of the seventy accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Bishop N. K. Whitney bore record of the truth of the book,

and with his counselors accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Acting bishop, John Corrill, bore record of the truth of the book, and with his counselors accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Acting president, John Gould, gave his testimony in favor of the book, and with the traveling elders, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Ira Ames, acting president of the priests, gave his testimony in favor of the book, and with the priests, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Erastus Babbitt, acting president of the teachers, gave his testimony in favor of the book, and they accepted and ackowledged it as the doctrine and covenants of their faith, by a unanimous vote.

William Burgess, acting president of the deacons, bore record of the truth of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

The venerable assistant president, Thomas Gates, then bore record of the truth of the book, and with his five silver-headed assistants, and the whole congregation, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. The several authorities, and the general assembly, by a unanimous vote, accepted of the labors of the committee.

President W. W. Phelps then read an article on Marriage, which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote.

President O. Cowdery then read an article on "Governments and laws in general," which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote.

A hymn was then sung. President S. Rigdon returned thanks, after which the assembly was blessed by the presidency, with uplifted hands, and dismissed.

OLIVER COWDERY, SIDNEY RIGDON, } Presidents.

THOMAS BURDICK, WARREN PARRISH, SYLVESTER SMITH, } Clerks.

The idea that the church accepted the revelations coming through Joseph Smith without due deliberation and independent action finds no support in the above.

We find no action of the General Conference of 1877, such as referred to by Mr. Bays, but we suppose that he refers to a resolution passed by the General Conference of September, 1878, held at the same place, which reads as follows:

> Resolved, That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophet, which have been or may be hereafter accepted by the Church as the standard of authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising, or which may arise in this Church of Christ.—*Saints' Herald*, vol. 25, pp. 295, 296.

This is evidence clear and conclusive that it takes an action of the body to make a revelation binding, and that it is not received upon its presentation by Joseph Smith until investigation and inquiry are had.

Mr. Bays says:

> That Joseph Smith both taught and practiced polygamy was never doubted, so far as I am aware, till it was questioned by the people of the Reorganized Church, of which Joseph Smith, son of the prophet, is the president.—Pages 321, 322.

It may be true that it was not doubted, so far as Elder Bays was "aware," and yet it may have been and *was* doubted by many. The reason that Elder Bays was not aware of it is obvious, for prior to the time he became acquainted with the Reorganized Church his association was confined to those who advocated polygamy, and to whose interest it was to make it to appear that Joseph Smith taught it.

Elder Bays occupies about seventy-four pages of his book including chapters thirty-two to thirty-six inclusive, to establish Joseph Smith's complicity with polygamy. We do not know whether Joseph Smith taught or practiced polygamy or not, nor is it the province of the

church to declare what any man did, or did not do. We do, however, most emphatically repudiate the doctrine, and believe it to be false in theory and corrupt in practice. We take this position without reference to whether Joseph Smith taught or practiced it. However, our interest and confidence in the man impel us to hear testimony regarding his guilt, and our honor would compel us to admit it if proven. We insist, however, that the principles of common law should apply in the examination of testimony, and therefore contend that the benefit of every reasonable doubt should be accorded to the accused, and that he should be considered innocent until proven guilty.

Mr. Bays should understand that an inference is not sufficient to establish guilt; nor will circumstantial evidence condemn unless in harmony with the known facts in the case. We cheerfully consent to examine the testimony presented against Mr. Smith by Mr. Bays, and test it in harmony with these well-known rules. Probably the best plan of investigation is to quote Mr. Bays' summary, and then inquire upon what evidence his conclusions are based. It is as follows:

> The facts as we glean them from the circumstances of the case, and the testimony of credible witnesses, may be stated substantially as follows:
>
> 1. The conduct of the Mormon leaders at a time prior to August, 1835, had been such as to give rise to the charge of "fornication and polygamy."
>
> 2. That this belief on the part of those not connected with the church, instead of diminishing, was only intensified with the developments of the passing years.
>
> 3. That a "secret wife system" was gradually developed among the leaders, which came to light through the disclosures of General John C. Bennett in 1842.
>
> 4. These revelations were followed by others of a more startling character early in 1844, in strong charges of crime made by William Law, of the "First Presidency," and Major-General Wilson Law, of the Nauvoo Legion, through the columns of the *Expositor*.

5. That from 1842 to 1844 polygamy had been preached in various States by the elders of the church, thus showing it to be general.

6. Efforts were made by Joseph and Hyrum Smith to suppress the facts by making public denials through the press—that such things were taught or practiced by the leaders, thus seeking to evade the charge that a "secret wife system," or polygamy, existed in Nauvoo.

7. That in order to seemingly support this view, and enforce it upon the public mind, several of these elders were "cut off," or threatened with expulsion, for teaching "polygamy and other false and corrupt doctrines."

8. That at the very time these notices and denials were published in the *Times and Seasons*, by the authority of Joseph and Hyrum Smith, they were both not only teaching the doctrine, but were actually practicing polygamy — Joseph having *five* and Hyrum having *two* wives, as now appears by the testimony of the women themselves.

9. That the revelation on celestial marriage was presented to the members of the High Council, convened for that purpose by Joseph Smith, and was read by Hyrum Smith, in their presence, Aug. 12, 1844.

10. A copy of this document was preserved by Brigham Young, who had it publicly read by Orson Pratt in the Tabernacle at Salt Lake City, August, 1852, and was published in *The Deseret News* in September of the same year.—Pages 388, 389.

We will take these conclusions up in their order and examine the testimony produced by Mr. Bays, under the respective numbers.

His first is based upon the following: He quotes the article on marriage adopted by the General Assembly in 1835 which reads as follows:

MARRIAGE.

According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this Church of Christ of Latter Day Saints should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to

do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "May God add his blessings and keep you to fulfill your covenants from henceforth and forever. Amen."

The clerk of every church should keep a record of all marriages solemnized in his branch.

All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents, and masters who exercise control over their wives, children, and servants, and prevent them from embracing the truth, will have to answer for that sin. — Doctrine and Covenants, sec. 111.

He comments as follows:

At just what period this excrescence of Mormonism appeared and became the dream of its leaders, may never be known; but of one thing we are quite sure, and that is the Saints were at an early date reproached by their enemies, as they deemed the people of all other churches, with "the crime of fornication and polygamy." What gave rise to this reproach is very largely a matter of conjecture; but it is probable that something either in their teachings or their conduct (probably the latter) led people, who viewed things from the outside, to believe that the lives of their leaders were not as pure as the title, "Latter Day *Saints*," would lead one to suppose them to

be. This feeling was, no doubt, materially intensified by the strong prejudices of the people generally, but that their suspicions were wholly groundless, subsequent developments forbid us to believe.—Page 324.

He presents nothing further upon this point. Summed up his case is as follows:

1. The Saints were accused of fornication and polygamy in 1835. 2. What gave rise to the reproach is largely a matter of conjecture, intensified by strong prejudice. 3. Probably it was something in their teachings or conduct. 4. A further probability is that it was their conduct; therefore, "The conduct of the Mormon leaders at a time prior to August, 1835, had been such as to give rise to the charge of 'fornication and polygamy.'"

He has produced not one item of testimony upon which to base his second conclusion until 1842. This will properly be considered under his number three. In support of number three he presents the following:

As early as October, 1842, the existence of what was called the "secret wife system," was made public at Nauvoo, Ill., through the apostasy of Gen. John C. Bennett, who was about that time expelled from the church. General Bennett was a man of prominence in the church, and a personal friend of Joseph Smith's up to within a short time before the trouble originated which separated them. Just what caused the difficulty I have never been able to learn, but that it was of a very grave character may be seen from the history of those times.—Pages 328, 329.

He quotes the following from the *Times and Seasons*, the church organ, published in Nauvoo, Illinois, during the difficulty with J. C. Bennett:

"The note of the editor (Joseph Smith) reads thus:

"'We have given the above rule of marriage as the only one practiced in the church, to show that Dr. J. C. Bennett's *secret wife system* is a matter of his own manufacture; and further, to disabuse the public ear, and to show that the said Bennett and his misanthropic friend, Origen Bachelor, are perpetrating a foul and infamous slander upon an innocent people, and need but be known to be hated and despised.'

"In support of this position we present the following certificates.

"'We, the undersigned, members of the Church of Jesus Christ of Latter Day Saints, and residents of the city of Nauvoo, persons of families, do hereby certify and declare that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this certificate to show that Dr. John C. Bennett's *secret wife system* is a creature of his own make, *as we know of no such society* in this place, nor never did.

S. Bennett.	N. K. Whitney.
George Miller.	Albert Perry.
Alpheus Cutler.	Elias Higbee.
Reynolds Cahoon.	John Taylor.
Wilson Law.	E. Robinson.
Wilford Woodruff.	Aaron Johnson.'

"I also give the following:

"We, the undersigned, members of the Ladies' Relief Society, and married females, do certify and declare, that we know of no system of marriage being practiced in the Church of Jesus Christ of Latter Day Saints, save the one contained in the Book of Doctrine and Covenants; and we give this certificate to the public, to show that J. C. Bennett's *secret wife system* is a *disclosure* of his own make.

Emma Smith, President.
Elizabeth Ann Whitney, Counselor.
Sarah M. Cleveland, Counselor.
Eliza R. Snow, Secretary.

Mary C. Miller.	Catherine Petty.
Lois Cutler.	Sarah Higbee.
Thyrsa Cahoon.	Phebe Woodruff.
Ann Hunter.	Leonora Taylor.
Jane Law.	Sarah Hillman.
Sophia R. Marks.	Rosannah Marks.
Polly Z. Johnson.	Angeline Robinson.
Abigail Works."—(Ibid, pages 5 and 6, as quoted from *Times and Seasons*, Vol. 3, page 939, for Oct. 1, 1842.)—Pages 332, 333.	

Mr. Bays comments upon these statements as follows:

From the foregoing it will be seen that General Bennett, having left the church, was the first to make a "disclosure" of the "secret wife system," which is said to have existed since 1840. The statement of Dr. John C. Bennett, and others, was made under oath, and sets forth the fact that a "society" existed at Nauvoo, in which this "secret wife system" was practiced by the church leaders.

To counteract the effect produced upon the public mind by these affidavits, Joseph Smith published the entire article on marriage in the *Times and Seasons*, the official organ of the church, together with the certificates of *twelve* men and *nineteen*

women. This array of witnesses would, under proper conditions, be quite sufficient to impeach Gen. John C. Bennett, et al, but which, under the circumstances, is of no legal value whatever. Three serious objections to the testimony of these witnesses may be urged, as follows:

1. The witnesses were not under oath when they made their statements, and they were not sworn to afterwards, and hence are incompetent to impeach witnesses who have made a statement of alleged facts under oath.

2. Neither set of witnesses have shown themselves competent to testify upon the questions in issue.

3. The witnesses do not contradict the material facts set forth in the allegation of the affiants.—Pages 333, 334.

Here is a simple statement that J. C. Bennett and others made oath to something. The affidavits are not given. We are only told that it was a "'disclosure' of the 'secret wife system,'" and yet we are coolly told that the witnesses who gave testimony against Bennett were not sworn, had not proven themselves competent witnesses, and that they did not "contradict the material facts set forth in the allegation." Elder Bays should have given us the sworn statements of Mr. Bennett, and others, and set forth what the material facts were, before he questioned the competency of the testimony in rebuttal. We have before us a copy of Bennett's "History of the Saints; or, an Exposé of Joe Smith and Mormonism," published in 1842. We have looked it through with some care. If there is a sworn statement in it from him regarding "a secret wife system" it has escaped our notice. Will Elder Bays or some one else please furnish us with the sworn statement of J. C. Bennett disclosing "a secret wife system," at Nauvoo? When the statement of Mr. Bennett is produced it will be in order to inquire into the competency of the testimony in rebuttal.

However, it is in order here to state that the signers of the statements published in *Times and Seasons* were competent witnesses for the reason that they stood in such relation to the church as to have made it practicably

impossible for such a *system* to obtain without their knowledge. They were married persons themselves, and if it was alleged that a different ceremony had been adopted than the one given in the law, who could know better what kind of a ceremony was used than they who were married? Among them were witnesses from the Quorum of Twelve, the Presiding Bishop, High Priests, and others, the wives of some of these high officials, including the wife of Joseph Smith. But says Bays, They were not sworn. No; but whether sworn or not, they either told the truth or told a lie.

If Mr. Bays insists that a statement of a witness is not to be taken unless he is under oath it will be well to remember that Elder Bays himself was not sworn when he made his many statements concerning his personal experience and observations while in the church. If it is his idea that a man cannot tell the truth except when sworn, it may account for some of his own peculiar statements as recorded in "Doctrines and Dogmas of Mormonism;" and what makes Bays look all the more ridiculous is that he on page 369 quotes what one of these same signers, Ebenezer Robinson, said to him in 1865 when he was not sworn, nor was Bays sworn when he related it to us. If Mr. Robinson could not tell the truth without being sworn in 1842, then we think he could not do so in 1865.

Before leaving this point, a word about Mr. John C. Bennett. To show his hypocrisy, perfidy, and utter unreliability, we have only to quote his own words as found in the book referred to:

I find that it is almost universally the opinion of those who have heard of me in the Eastern part of the United States, that I united myself to the Mormons from a conviction of the truth of their doctrines, and that I was, at least for some time, a convert to their pretended religion. This, however, is a very gross error. *I never believed in them or their doctrines.* This is, and indeed was, from the first, well known to my friends and acquaintances in the western country, who were well aware of

my reasons for connecting myself with the Prophet; which reasons I will now proceed to state. . . .

It at length occurred to me that the surest and speediest way to overthrow the Impostor, and expose his iniquity to the world, would be to profess myself a convert to his doctrines, and join him at the seat of his dominion. I felt confident that from my standing in society, and the offices I held under the state of Illinois, I should be received by the Mormons with open arms; and that the course I was resolved to pursue would enable me to get behind the curtain, and behold, at my leisure, the secret wires of the fabric, and likewise those who moved them. . . .

The fact that in joining the Mormons I was obliged to make a pretence of belief in their religion does not alter the case. That pretence was unavoidable in the part I was acting, and it should not be condemned like hypocrisy towards a Christian church. For so absurd are the doctrines of the Mormons that I regard them with no more reverence than I would the worship of Manitou or the Great Spirit of the Indians, and feel no more compunction at joining in the former than in the latter, to serve the same useful purpose.—An Exposé of Joe Smith and Mormonism, by John C. Bennett, 1842, pp. 5, 6, 7, 9.

A man who will confess to such hypocrisy and double dealing is worthy only to appear as a conspicuous figure in "Doctrines and Dogmas of Mormonism," and even the author of that work was ashamed to quote Bennett. To cap the climax after all this confessed pretense, acknowledged hypocrisy, and renunciation, Bennett again appears in 1846 and 1847 with James J. Strang, acknowledging that Joseph Smith was a prophet of God, and claiming that Joseph Smith had intrusted to him certain documents to be held in trust until after Joseph's death. He was expelled from the Strangite organization, October 8, 1847. (Church History, vol. 3, page 44) Regarding the "others" that Bays refers to in connection with Bennett, we suppose he has reference to those whose statements and affidavits are published in Bennett's Exposé. A careful examination of these statements will disclose an indiscriminate mass of contradictory assertions regarding attempted criminality, but no claim is made in any of them that the authors knew of any "secret wife *system*."

In support of his fourth conclusion he introduces not one word of testimony. He simply asserts that William and Wilson Law, the Higbees, Fosters, and others who had been expelled from the church, sought through the columns of a paper called the *Nauvoo Expositor* to expose Joseph Smith and the church; but not one sentence from the *Expositor* or elsewhere is produced to show what the allegations were. The *Nauvoo Expositor* was published June 7, 1844. There was but one issue, as the plant was demolished as a nuisance by order of the city council. It contained many vile and slanderous statements against many of the leading gentlemen and ladies of the city; which aggravated the city council to adopt what seems to us to be extreme measures. We do not indorse the action, believing it to have been rash, impolitic, and unjust, but before we accept the testimonies of the publishers of the *Expositor* we should consider that the leading men among them had affiliated with the church, some of them for many years, without a protest, until they had been tried and expelled for crime, which was done in April prior to the publication of the *Expositor*.

If criminality had existed before, as they alleged, why did they keep quiet until they were expelled from the church? If their testimony is true, they were equally guilty with the rest.

However, if Elder Bays introduces these witnesses, it is in harmony with rules of law that he should be bound by their testimony, and we insist that he accept it all, or consent to strike it from the record. In the preamble adopted by them preceding a series of resolutions, we find the following:

As for our acquaintance with the Church of Jesus Christ of Latter Day Saints, we know, no man or set of men can be more thoroughly acquainted with its rise, its organization, and its history, than we have every reason to believe we are. We all verily believe, and many of us know of a surety, that the

religion of the Latter Day Saints, as originally taught by Joseph Smith, which is contained in the Old and New Testaments, Book of Covenants, and Book of Mormon, is verily true; and that the pure principles set forth in those books, are the immutable and eternal principles of Heaven, and speaks a language which, when spoken in truth and virtue, sinks deep into the heart of every honest man. Its precepts are invigorating, and in every sense of the word, tend to dignify and ennoble man's conceptions of God and his attributes. It speaks a language which is heard amidst the roar of Artillery, as well as in the silence of midnight: it speaks a language understood by the incarcerated spirit, as well as he who is unfettered and free; yet to those who will not see, it is dark, mysterious, and secret as the grave.—*Expositor*, page 1.

If Elder Bays will accept the testimony of his own witnesses, this settles the main point at issue. The personal character of Joseph Smith, or of any other man, is of minor consideration compared with the character of the principles promulged. If Elder Bays will not accept this testimony upon the main issue, we object to the witnesses being heard upon minor points at issue. What say you? Shall we excuse the witnesses and strike their testimony from the record, or shall we let it appear in its entirety?

His fifth conclusion is overstated. He has not proved "that from 1842 to 1844 polygamy had been preached in various States by the elders of the church." He has only proved that it was preached by *one* elder in *one* county in Michigan, and by *some* elders in *one* neighborhood in Hancock county, Illinois, and each of these was in 1844. Does this show it to have been general? Each of these cases was promptly dealt with, as Mr. Bays well knows. The following quotations will show how these cases were disposed of:

NOTICE.

As we have lately been credibly informed, that an Elder of the Church of Jesus Christ, of Latter-day Saints, by the name of Hiram Brown, has been preaching Polygamy, and other false and corrupt doctrines, in the county of Lapeer, state of Michigan.

This is to notify him and the Church in general, that he has

been cut off from the church, for his iniquity; and he is further notified to appear at the Special Conference, on the 6th of April next, to make answer to these charges.

JOSEPH SMITH,
HYRUM SMITH,
Presidents of said Church.

—*Times and Seasons*, vol. 5, p. 423.

NAUVOO, March 15, 1844.

To the brethren of the Church of Jesus Christ of Latterday Saints, living on China Creek, in Hancock County, Greeting:—Whereas brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man *having a certain priesthood*, may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches *false doctrine*, for there is no such doctrine taught here; neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about.

HYRUM SMITH.

—*Times and Seasons*, vol. 5, p. 474.

His sixth and seventh conclusions contain nothing but assertion, hence no rebuttal is called for. We will only invite attention here to the fact that Elder Bays has entered a realm in these two conclusions of which he can know nothing. We may determine from evidence *what* men have done, but we cannot determine by evidence why they did it. This is simply a field for conjecture. When Elder Bays declares that he has proved *why* these men did as they did, it is too absurd to be even childish—it is foolish.

In support of his eighth conclusion he has presented some sworn statements which we will briefly examine. Regarding the alleged *five* wives of Joseph Smith, Elder Bays presents the following:

AFFIDAVIT OF EMILY D. P. YOUNG.

"TERRITORY OF UTAH,
COUNTY OF SALT LAKE. } *ss.*

"Be it remembered that on this first day of May, A. D. 1869, personally appeared before me, Elias Smith, Judge of Probate

for said county, Emily Dow Patridge Young, who was by me sworn in due form of law, and upon her oath, saith that on the eleventh day of May, A. D. 1843, at the city of Nauvoo, county of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, by James Adams, a High Priest in said church, according to the law of the same regulating marriage, in the presence of Emma (Hale) Smith and Eliza Maria Partridge (Lyman.) EMILY D. P. YOUNG."

"Subscribed and sworn to by the said Emily D. P. Young, the day and year first above written.

"E. SMITH, Probate Judge."

—Page 377.

CERTIFICATE OF LOVINA WALKER.

"I, Lovina Walker, hereby certify that while I was living with Aunt Emma Smith, in Fulton City, Fulton County, Illinois, in the year 1849, she told me that she, Emma Smith, was present, and witnessed the marriage or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence, and Sarah Lawrence to her husband Joseph Smith, and that she gave her consent thereto. LOVINA WALKER."

"We hereby witness that Lovina Walker made and signed the above statement on the 16th day of June, A. D. 1869, of her own free will and accord.

"HYRUM WALKER.
"SARAH E. SMITH.
"JOS. F. SMITH."

—Page 376.

According to Bays' own rule we would have to throw out the testimony of Lovina Walker, *because she was not sworn.* We are willing to consider her statement, and accept it for what it is worth, but we do think it a little inconsistent for Bays to object to statements not sworn to, and then introduce the same character of statements himself. Her testimony, however, is only hearsay testimony, and according to rules of evidence the testimony of Emma Smith is better than what some one else says she said.

The testimony of Emily D. P. Young is written in the third person and shows on the face of it that it was framed by some other person for her, and she in some way induced to subscribe to it.

On March 16, 1892, Mrs. Emily D. P. Young was examined at Salt Lake City, Utah, in the famous Temple Lot suit. Under cross-examination she made the following record:

I was married to Brigham Young in November I think, 1844. I was not married in the Temple because the Temple was not built at that time; it was in process of erection, but it was not finished, so that we could be married in it. At the time I married Brigham Young, in November, 1844, I was at the same time sealed to Joseph Smith, sealed to him for eternity; I was sealed to Brigham Young for time, and to Joseph Smith for eternity. The manner that I was married to Brigham Young is what is known as marriage by proxy; that is what I considered it meant; that is, I was sealed to Brigham Young that day, during my natural life, and in eternity I was to be the wife of Joseph Smith. I was not married to Joseph Smith under the revelation on sealing, but I was married to him under the revelation on plural marriage. I was married March, 1843; on the 11th day of March, I think it was. I know I was married to him under the revelation of plural marriage. I was married to him on the 11th day of May, 1843.

Q.—Now, I would like for you to explain how you were married to Joseph Smith under the plural marriage revelation when the church you belong to claims that revelation was not given until July, 1843; just tell how you could be married under a revelation in March that was not given until July.

A.—Well, I do not know anything about that.—Plaintiff's Abstract, p. 364.

It was an easy matter for this witness to sign a statement fixed up for her by some one else, which partook of the nature of a defense of the system she was at the time practicing, but when on the witness stand under cross-examination, and depending upon her own resources she breaks completely down, as will be seen by the above.

As both Mrs. Walker and Mrs. Young speak of Mrs. Emma Smith being present and witnessing the sealing of other women to her husband, it will be proper to hear Mrs. Smith on that point. In an interview with her son Joseph, in February, 1879, she states as follows:

Q. Did he not have other wives than yourself?

A. He had no other wife but me; nor did he to my knowledge ever have.

Q. Did he not hold marital relation with women other than yourself?

A. He did not have improper relations with any woman that ever came to my knowledge.

Q. Was there nothing about spiritual wives that you recollect?

A. At one time my husband came to me and asked me if I had heard certain rumors about spiritual marriages, or anything of the kind; and assured me that if I had, that they were without foundation; that there was no such doctrine, and never should be with his knowledge, or consent. I know that he had no other wife or wives than myself, in any sense, either spiritual or otherwise.—*Saints' Herald*, vol. 26, p. 289.

Here Mrs. Smith directly contradicts the testimony of these women, and hence their testimony is not sustained by the very party to whom they refer.

Mr. Bays certifies to the good character of Emma Smith as follows:

Mrs. Smith was a lady of more than ordinary mental endowments, and possessed a reputation for honor and integrity that won the respect and esteem of those who knew her best. It is but fair to presume, therefore, that she stated the facts as she understood and recollected them, but having attained her seventy-fifth year, and her health having been poor for several years before her death, it is but natural to conclude that her memory would be somewhat defective.—Page 362.

It is conceded, then, that Emma Smith's statements are true to the best of her recollection. We ask the reader to consider if it is "natural to conclude" that a woman would ever forget while reason remained that she was present and witnessed four other women married to her husband? It is impossible!

However, we here submit the following sworn statement to show that when she was much younger her memory was the same as in her later life:

TERRITORY OF OKLAHOMA, } *ss.*
COUNTY OF NOBLE, }

Before me a Notary Public in and for the county and territory afore said, personally appeared R. W. Southard, who first being duly sworn according to law, deposes and says that during the years of 1856 and 1857 he was personally acquainted

with Mrs. Emma Smith, the widow of Joseph Smith, and that during the year of 1857 he had several conversations with her, and that upon different occasions she averred to him that her husband, Joseph Smith, was not a polygamist, that he never had any wife but herself, that he never advocated the doctrine of plurality of marriages, and that he was a man of very exemplary habits.

That at the time of such conversations, he considered her free from any bias or prejudice in the matter and that she was in possession of her full mental faculties.

R. W. SOUTHARD, M. D.

Subscribed and sworn to before me this 29th day of January, 1901. W. E. MERRY, Notary Public.

Concerning the allegations that Hyrum Smith had two wives, Elder Bays submits the following:

TESTIMONY OF MERCY R. THOMPSON.

"SALT LAKE CITY, January 31, 1886.

"A. M. MUSSER,

"Dear Brother:—Having noticed in the *Deseret News* an inquiry for testimony concerning the revelation on plural marriage, and having read the testimony of Brother Grover, it came to my mind that perhaps it would be right for me to add my testimony to his on the subject of Brother Hyrum reading it in the High Council. I well remember the circumstance. I remember he told me he had read it to the brethren in his office. He put it into my hands and left it with me for several days. I had been sealed to him by Brother Joseph a few weeks previously, and was well acquainted with almost every member of the High Council, and know Brother Grover's testimony to be correct. Now if this testimony would be of any use to such as are weak in the faith or tempted to doubt, I should be very thankful. Please make use of this in any way you think best, as well as the copy of the letter addressed to Joseph Smith at Lamoni. Your Sister in the Gospel,

"MERCY R. THOMPSON."

TESTIMONY AS TO HER MARRIAGE TO HYRUM SMITH.

"SALT LAKE CITY, Sept. 5, 1886.

"MR. JOSEPH SMITH, Lamoni, Ill. [Iowa],

"Dear Sir:—After having asked my Father in heaven to help me, I sit down to write a few lines as dictated by the Holy Spirit.

"After reading the correspondence between you and L. O. Littlefield, I concluded it was the duty of some one to bear a testimony which could not be disputed. Finding from your letters to Littlefield that no one of your father's friends had

performed this duty while you were here, now I will begin at once and tell you my experience.

"My beloved husband, R. B. Thompson, your father's private secretary to the end of his mortal life, died August 27, 1841. (I presume you will remember him.) *Nearly two years after his death your father told me that my husband had appeared to him several times, telling him that he did not wish me to request your uncle Hyrum to have me sealed to him for time.* Hyrum communicated this to his wife (my sister), who by request opened the subject to me, when every thing within me rose in opposition to such a step; but when your father called and explained the subject to me I dared not refuse to obey the counsel, lest peradventure I should be found fighting against God, and especially when he told me the last time my husband appeared to him he came with such power that it made him tremble.

"He then inquired of the Lord what he should do; the answer was, 'Go and do as my servant hath required.' He then took all opportunity to communicate this to your uncle Hyrum, who told me that the Holy Spirit rested upon him from the crown of his head to the soles of his feet. The time was appointed, with the consent of all parties, and your father sealed me to your uncle Hyrum for time, in my sister's room, with a covenant to deliver me up in the morning of the resurrection to Robert Blaskell Thompson with whatever offspring should be the result of the union, at the same time counseling your uncle to build a room for me and move me over as soon as convenient, which he did, and I remained there as a wife the same as my sister to the day of his death. All this I am ready to testify to in the presence of God, angels and men.

"Now I assure you I have not been prompted or dictated by any mortal being in writing to you; neither does a living soul know it but my invalid daughter.

"God bless you, is the sincere prayer of your true friend.

"MERCY R. THOMPSON.

"P. S.—If you feel disposed to ask me any questions, I will be pleased to answer concerning blessings which I received under the hands of your late mother, by the direction of your father.—M. R. T. in *Deseret News.*" (Littlefield's Celestial Marriage, pages 1 and 2.)—Pages 382–384.

Joseph Smith, of Lamoni, makes this statement regarding the letter above quoted:

LAMONI, Iowa, March 13, 1900.

To the reader of this book.

I received a letter from Mrs. Thompson in 1883, but received none in 1886.

In the letter I received from her there is no such statement as the one made in the four lines in second paragraph, page

383, beginning with the word "nearly," ending with the word "time." JOSEPH SMITH.

We have emphasized the interpolated words.

It will be observed that this witness says that the revelation authorizing polygamy was placed in her hands and left there "for several days." She then had a good opportunity to examine it. Subsequently to her writing to Joseph Smith, her readiness to testify "in the presence of God, angels and men" was partly gratified, and she was permitted to testify in the presence of men in the Temple Lot suit, March 16, 1892, when she said:

I saw that revelation on polygamy, and had it in my hands, saw what kind of paper it was written on. It was written on foolscap paper. I do not know exactly how many pages there were of it, think there was not more than one whole sheet, and I am as certain of that as I am of anything I have testified to, that there was not more than one whole sheet of foolscap, that would be four pages. If there had been more than one full sheet, I should have known it. It did not require any pins in the paper to pin it together, because when it was opened up it was all on one sheet.—Plaintiff's Abstract, p. 347.

If this witness gives a correct description of the revelation, then it is not the one published by Elder Bays in his thirty-fourth chapter. That covers over thirteen pages of printed matter. We wish the reader to remember this point, for we will have occasion to compare this testimony with that of another of Bays' witnesses on another point.

It will be seen further that this witness says that Hyrum Smith told her that he had read the revelation "to the brethren in his office," and that this was a "*few weeks*" subsequent to her being sealed to him. This reading to the High Council, according to testimony introduced by Bays, as will be seen hereafter, took place on or about August 12, 1843. In Mrs. Thompson's testimony given in the Temple Lot case she says:

This was in August, 1843, that I was sealed to him, and it was almost a year after that time before he was martyred,—that was in June, 1844.—Plaintiff's Abstract, p. 346.

Now there are not a "*few weeks*" in August prior to the twelfth day.

This witness, according to her testimony, lost her first husband in August, 1841. Two years later she was sealed to Hyrum Smith and lived with him until his death, June 27, 1844. In the same year, or the year following, she married John Taylor and lived with him but a short time. In September, 1847, she accepted a divorce from John Taylor granted by Brigham Young, at a time when Young was not a judge of any court, and hence had no legal right to grant divorces; and before the close of the year 1847, married James Lawson.. (See her testimony in case before cited.) Now Bays brings her forward as a witness, and presents in evidence a statement written by her professedly "as dictated by the Holy Spirit." Bays ought to have noticed, too, that she was not sworn. Upon the testimony of this woman, who makes a statement calculated in its nature to bolster up an institution of impurity in which she was an active participant, he wishes us to believe that Hyrum Smith had two wives at the same time. We think this testimony is not sufficient to convict.

His ninth conclusion is based upon the following statements:

"STATE OF NEW JERSEY, } *ss.*
COUNTY OF BURLINGTON. }

"Be it remembered that on this fourteenth day of November, A. D. 1883, personally appeared before me, J. W. Roberts, a Justice of the Peace, county and State aforesaid, Leonard Soby, who was by me sworn in due form of law, and upon oath saith, that on or about the 12th day of August, 1843, in the city of Nauvoo, in the State of Illinois, in the county of Hancock, before the High Council of the Church of Jesus Christ of Latter Day Saints, of which body and council aforesaid he was a member, personally appeared one Hyrum Smith, of the first presidency of said church, and brother to Joseph Smith, the president and prophet of the same, and presented to said council the Revelation on Polygamy, enjoining its observance and declaring it came from God; unto which a large majority of

the council agreed and assented, believing it to be of a celestial order, though no vote was taken upon it, for the reason that the voice of the prophet, in such matters, was understood by us to be the voice of God to the church, and that said revelation was presented to said council, as before stated, as coming from Joseph Smith, the prophet of the Lord, and was received by us as other revelations had been. The said Leonard Soby further saith that Elder Austin A. Cowles, a member of the High Council aforesaid, did, subsequently to the 12th day of August, 1843, openly declare against the said revelation on polygamy, and the doctrines therein contained. LEONARD SOBY."

"Subscribed and sworn to by the said Leonard Soby, the day and year first above written. JOSHUA W. ROBERTS,
"Justice of the Peace."

—Pages 378, 379.

"TERRITORY OF UTAH,
COUNTY OF SALT LAKE. } *ss.*

"Be it remembered on this fifteenth day of June, A. D., 1869, personally appeared before me, James Jack, a Notary Public in and for said county, David Fullmer, who was by me sworn in due form of law, and upon his oath saith, that on or about the twelfth day of August, A. D, 1843, while in meeting with the High Council, (he being a member thereof), in Hyrum Smith's brick office, in the City of Nauvoo, County of Hancock, State of Illinois. Dunbar Wilson made inquiry in relation to the subject of a plurality of wives, as there were rumors about respecting it, and he was satisfied there was something in those remarks, and he wanted to know what it was, upon which Hyrum Smith stepped across the road to his residence, and soon returned, bringing with him a copy of the revelation on celestial marriage, given to Joseph Smith, July 12, A. D., 1843, and read the same to the High Council, and bore testimony of its truth. The said David Fullmer further said that to the best of his memory and belief, the following named persons were present: Wm. Marks, Austin A. Cowles, Samuel Bent, George W. Harris, Dunbar Wilson, Wm. Huntington, Levi Jackman, Aaron Johnson, Thomas Grover, David Fullmer, Phineas Richards, James Allred, and Leonard Soby. And the said David Fullmer further saith that Wm. Marks, Austin A. Cowles and Leonard Soby were the only persons present who did not receive the testimony of Hyrum Smith, and that all the others did receive it from the teaching and testimony of the said Hyrum Smith. And further, that the copy of said Revelation on Celestial Marriage, published in the *Deseret News* extra of September fourteenth, A. D., 1852, is a true copy of the same. DAVID FULLMER."

"Subscribed and sworn to by the said David Fullmer the day and year first above written. JAMES JACK, Notary Public."

EXTRACT FROM THOMAS GROVER'S LETTER.

"The High Council, of Nauvoo, was called together by the Prophet Joseph Smith, to know whether they would accept the revelation on celestial marriage or not.

"The presidency of the Stake, Wm. Marks, Father Coles and the late Apostle Charles C. Rich, were there present. The following are the names of the High Council that were present, in their order, viz.: Samuel Bent, William Huntington, Alpheus Cutler, Thomas Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Soby, Isaac Allred, Henry G. Sherwood and, I think, Samuel Smith.

"Brother Hyrum Smith was called upon to read the revelation. He did so, and after reading it said: 'Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned.'

"We saw this prediction verified in less than one week. Of the Presidency of the Stake, William Marks and Father Coles rejected the revelation; of the Council that were present, Leonard Soby rejected it. From that time forward there was a very strong division in the High Council. These three men greatly diminished in spirit day after day, so that there was a great difference in the line of their conduct, which was perceivable to every member that kept the faith.

"From that time forward we often received instructions from the Prophet as to what was the will of the Lord and how to proceed."—Pages 374-376.

These three statements agree that Hyrum Smith did read the revelation on polygamy to the High Council. One locates the place as being in Hyrum Smith's office, the other two do not say where. Two practically agree as to date; the other is silent on date. One has it that the matter of plurality of wives came up incidentally upon inquiry of Dunbar Wilson, and that Hyrum Smith went out and got the revelation and read it. Another has it that the council was called for the *purpose* of considering the revelation; while the third says "no vote was taken upon it, for the reason that the voice of the prophet, in such matters, was understood by us to be the voice of God to the church." One gives the names of the council who were present, *thirteen* names in all, another gives *fourteen* names certain, and he thinks the fifteenth. This discrepancy might easily occur from lapse of memory, but

there is a further difficulty; viz., these men do not agree as to who their associate counselors were at the time. Mr. Fullmer names among his thirteen the following who were not named by Mr. Grover: George W. Harris, Levi Jackman, Phineas Richards, James Allred, Dunbar Wilson; while Mr. Grover has among his fourteen the following not found in Mr. Fullmer's thirteen: C. C. Rich, Alpheus Cutler, Lewis D. Wilson, Newel Knight, Isaac Allred, and H. G. Sherwood. Lewis D. Wilson and *Dunbar* Wilson may possibly be the same person, but the other discrepancies we see no possibility of harmonizing. Mr. Soby does not give names. Messrs. Fullmer and Grover say that Marks, Cowles, and Soby rejected the revelation, but Mr. Soby says: "It was received by *us* as other revelations had been." The pronoun *us* would certainly include himself, and this would agree with a letter he wrote to Mr. Brooks, of San Bernardino, California, which is as follows:

BEVERLY, N. J., Feb. 26, 1886.

JAMES S. BROOKS:

Dear Sir—Yours of 12th at hand, and would state the facts given in the [Ogden] Herald in regard to myself and Mr. Gurley are true. I was present at the High Council in Nauvoo when that revelation was read, and know it to be *true*, and I hope the Lord will bless you to see the *truth* as I do.

Respectfully, your humble servant,

LEONARD SOBY (a witness).

Mr. Soby represents himself as accepting the revelation in 1843, and in 1886 still declares it to be true; while Messrs. Fullmer and Grover declare that he opposed it in 1843 in their presence, and Mr. Grover goes so far as to have Mr. Soby damned for rejecting it. Mr. Fullmer identifies the revelation read August 12, 1843, as being the original from which the *Deseret News* extra of September 14, 1852, published a copy. This is practically the same, excepting some inaccuracies in Bays' copy, that is published in "Doctrines and Dogmas of Mormonism," occupying

over thirteen pages of printed matter, and yet one of Mr. Bays' witnesses, Mrs. Thompson, says the document was in her hands for some time and did not cover more than one sheet of foolscap. These are the witnesses relied upon by Mr. Bays to prove that this document was presented to a High Council "convened for the purpose by Joseph Smith," August 12, 1843.

His tenth conclusion is based upon the testimony of Brigham Young only. Here is what Mr. Bays presents on this point:

We now wish to offer a little evidence produced from another quarter. Relative to the revelation in question, Brigham Young, in a discourse delivered in the Tabernacle, Salt Lake City, Aug. 29th, 1852, among other things said:

"You heard Brother Pratt state this morning that a revelation would be read this afternoon, which was given previous to Joseph's death. . . . The original copy of this revelation was burnt up. William Clayton was the man who wrote it from the mouth of the prophet. In the meantime it was in Bishop Whitney's possession. He wished the privilege to copy it, which Brother Joseph granted. *Sister Emma burnt the original.* The reason I mention this is because the people who did not know of the revelation suppose it is not now in existence. The revelation will be read to you. . . . This revelation has been in my possession many years; and who has known it? I keep a patent lock on my desk, and there does not anything leak out that should not."—Page 364.

This is all Mr. Bays presents on this point, and yet he concludes that he has proved that "a copy of this document was preserved by Brigham Young."

Since he has introduced Brigham Young as a witness, we will examine his testimony. The reader will observe that Mr. Bays indicates omissions in two places. There is nothing material in the last one; but had he supplied the first ellipsis he would have spoiled his whole case. Here are Young's words omitted by Bays:

It contains a doctrine a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been practiced by the Elders, this people have believed in it for years.

Elder Young here on August 29, 1852, declares the doctrine of polygamy had not been practiced by the elders. If Mr. Young tells the truth, Joseph Smith and other elders did not practice this doctrine, and Mr. Bays loses his whole case. If Mr. Bays proves that polygamy was practiced by the elders before August 29, 1852, he impeaches the witness upon whose testimony he solely relies to prove that a copy of the document was preserved. If the document was not preserved we do not know what, if anything, was read by Hyrum Smith to the High Council, August 12, 1843. If the testimony upon which its preservation is based is reliable, then the elders never practiced the doctrine of polygamy before August 29, 1852. Will Mr. Bays explain why he left out this material point in the testimony of his own witness?

We might let it rest here, but we will introduce a few more points. It will be observed that Elder Young said, and Elder Bays emphasized: "*Sister Emma burnt the original.*" What has Sister Emma, who Bays says "was a lady of more than ordinary mental endowments, and possessed a reputation for honor and integrity that won the respect and esteem of those who knew her best," to say about this? The following account of an interview with her by Elder J. W. Briggs in April, 1867, will be pertinent in this connection:

J. W. BRIGGS.—Mrs. Bidamon,* have you seen the revelation on polygamy, published by Orson Pratt, in *The Seer*, in 1852?

MRS. B.—I have.

J. W. B.—Have you read it?

MRS. B.—I have read it, and heard it read.

J. W. B.—Did you ever see the document in manuscript, previous to its publication, by Pratt?

MRS. B.—I never did.

J. W. B.—Did you ever see any document of that kind, purporting to be a revelation, to authorize polygamy?

*Mrs. Bidamon was the widow of Joseph Smith, she having subsequently married Mr. Bidamon.

MRS. B.—No. I never did.

J. W. B.—Did Joseph Smith ever teach you the principles of polygamy, as being revealed to him, or as a correct and righteous principle?

MRS. B.—He never did.

J. W. B.—What about that statement of Brigham Young, that you burnt the original manuscript of that revelation?

MRS. B.—It is false in all its parts, *made out of whole cloth*, without any foundation in truth.—*The Messenger*, vol. 1, p. 23.

Elder Bays, this certainly impeaches your witness, and the only one you have to prove that the document alleged to have been read on August 12, 1843, was preserved.

Each of Mr. Bays' ten conclusions is shown to be based upon faulty and unreliable testimony, and he has not established one reliable fact tending to prove that Joseph Smith was the author of polygamy. There are, however, some incidental matters brought out in the examination of this subject which we will briefly notice. The statement of Elder William Marks is quoted, and we are told that "although a faithful member of the Reorganized Church, his testimony is never alluded to by any of its leading writers or speakers." This is certainly a mistake. Our experience and observation have been quite to the contrary. Our acquaintance has been, to say the least, as great as that of Elder Bays with the leading writers and speakers of the church, and we have heard this testimony of Elder Marks quoted quite as frequently as any other statement on record. In fact, we have nothing to fear from it. It is as follows:

About the first of June, 1844, (situated as I was at that time, being the Presiding Elder of the Stake at Nauvoo, and by appointment the Presiding Officer of the High Council) I had a very good opportunity to know the affairs of the Church, and my convictions at that time were, that the Church in a great measure had departed from the pure principles and doctrines of Jesus Christ. I felt much troubled in mind about the condition of the Church. I prayed earnestly to my Heavenly Father to show me something in regard to it, when I was wrapt in vision, and it was shown me by the Spirit, that the top or

branches had overcome the root, in sin and wickedness, and the only way to cleanse and purify it was, to disorganize it, and in due time, the Lord would reorganize it again. There were many other things suggested to my mind, but the lapse of time has erased them from my memory. A few days after this occurrence, I met with Brother Joseph. He said that he wanted to converse with me on the affairs of the Church, and we retired by ourselves. I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had desired for a long time to have a talk with me on the subject of polygamy. He said it eventually would prove the overthrow of the Church, and we should soon be obliged to leave the United States, unless it could be speedily put down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down. He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the Church, unless they made ample satisfaction. There was much more said, but this was the substance. The mob commenced to gather about Carthage in a few days after, therefore there was nothing done concerning it. After the Prophet's death, I made mention of this conversation to several, hoping and believing that it would have a good effect, but to my great disappointment, it was soon rumored about that Brother Marks was about to apostatize, and that all that he said about the conversation with the Prophet was a tissue of lies. From that time I was satisfied that the Church would be disorganized, and the death of the Prophet and Patriarch, tended to confirm me in that opinion. From that time I was looking for a re-organization of the Church and Kingdom of God. I feel thankful that I have lived to again behold the day, when the basis of the Church is the revelations of Jesus Christ, which is the only sure foundation to build upon. I feel to invite all my brethren to become identified with us, for the Lord is truly in our midst.

WILLIAM MARKS.

Shabbonas, De Kalb Co., Ill., Oct. 23rd, 1859.

—*The Saints' Herald*, vol. 1, pp. 25, 26.

That some were privately teaching polygamy we have never denied. Some had been expelled for it, but yet there were others left, and this testimony shows that Joseph Smith was determined to proceed against them.

The purport of this testimony is:

1. That Joseph Smith declared it to be "a cursed doctrine."

2. That he would proclaim against it in the public congregation.

3. That he would prefer charges against those in transgression.

4. He instructed the President of the High Council to "sever them from the Church, unless they made ample satisfaction."

All this is commendable and a credit to Joseph and the church.

It is not very probable, either, that Joseph Smith would publicly proclaim against a doctrine, and prefer charges against those practicing it, when he himself was practicing it, and it was known to those against whom he was proceeding. The testimony of Elder Marks is not shunned by us. We want it to appear here, and everywhere, where this subject is discussed. And let it be remembered that Elder Bays said of Elder Marks:

> He was a man whose veracity was not to be questioned.—Page 363.

Mr. Bays occupies nearly one whole chapter with the revelation on polygamy, and declares it to be the source of nearly all the corrupt practices that have later developed in Salt Lake and elsewhere. We agree with Elder Bays in this, believing the document to be among the most corrupt and soul-destroying, and its moral status as low as anything that ever purported to be from God in any land or in any age. But is it not a little inconsistent in Elder Bays to go among the advocates and supporters of this immoral philosophy for witnesses to sustain his conclusions, while he rejects the testimony of such men as William Marks, "whose veracity," he says, "was not to be questioned;" and such women as Emma Smith, the wife of the prophet, who he acknowledges "was a lady of more than ordinary mental endowments, and possessed a

reputation for honor and integrity that won the respect and esteem of those who knew her best"?

Thoughtful men now and in the future will ask, Why did Bays give full and unreserved credence to the testimony of men and women who gave support to a degrading and debasing system of moral philosophy, while he rejects with disdain the testimony of men and women of the Reorganization, many of whom had as good opportunity to know what was done in the church as the other class, and who Bays says, "are as a rule honest and law-abiding people, and the purity of whose lives no man may truthfully question"? (Pages 73, 74.)

Again it will be asked, Why does Bays accept as conclusive the unsupported testimony of Brigham Young, who, if not the author, was the leading advocate and supporter of this debasing system; while he scorns the testimony of one of whom he says:

> From a long personal acquaintance with President Smith I take great pleasure in saying I regard him as a most excellent and sincere Christian gentleman, and worthy of the respect and esteem of all good people. If he believed his father to have been the author of the infamous revelation on polygamy, he possesses both moral courage and Christian manhood to denounce it in the roundest terms, and would neither by word nor deed seek to justify even his father, whose memory he holds sacred, in the introduction of a doctrine alike soul-destroying to men and dishonoring to God.—Page 322.

Will Bays or any of his supporters be able to answer?

Bays charges:

> The spirit of this "celestial law"—polygamy and eternal hatred of the Gentiles—permeated every branch and faction of the Mormon Church which sprang up immediately after the death of the prophet.—Pages 359, 360.

That this charge is false will appear from the following, which we have before published in tract form:

SIDNEY RIGDON.

The organization under Sidney Rigdon, who was one of the counselors of Joseph Smith, expressed itself in the following

vigorous language, in the *Messenger and Advocate*, published by Sidney Rigdon at Pittsburg, Pennsylvania, March 15, 1845:

"PREAMBLE AND RESOLUTIONS, OF THE CHURCH OF CHRIST.

"Whereas, the connection which has heretofore existed between ourselves and the people calling themselves the Church of Jesus Christ of Latter Day Saints renders it necessary that we publish to the world a succinct statement of facts relating to the position we now sustain to God and our fellow men; and

"Whereas, in consequence of the rejection by that people, of what we undoubtedly deem to be the order of the church and kingdom of God, and the introduction of doctrines and practices clearly inimical to the law of God, and altogether subversive of the laws of the land, abrogating the marriage contract, and substituting under the professed sanction of Heaven, a system of extreme licentiousness, uprooting every legal restraint, and eminently calculated in its very nature to produce the entire destruction of every virtuous tie, and pouring contempt upon every holy principle contained in the revelations of God to his creature man, and must inevitably entail upon that people abject wretchedness and woe, subjecting them to the righteous condemnation of every virtuous intelligence, whether in heaven or on earth; and

"Whereas, the better to conceal the justly odious system of polygamy, duplicity, hypocrisy, and falsehood are inculcated as virtues, the most sacred obligations constantly violated, and families and individuals plunged into irrevocable ruin and despair; therefore

"Resolved, that we hold no fellowship with the people calling themselves the Church of Jesus Christ of Latter Day Saints, and can have no communion with them, unless they repent and obey the principles of righteousness and truth.

"Resolved, that we maintain the truth and the truth only, at all hazards, renouncing at once and forever, the unsanctifying dogma that it is sometimes lawful to lie.

"Resolved, that our subjection to the law of God impels us to yield implicit obedience to the law of the land.

"Resolved, that we maintain and do earnestly contend for the faith which was once, and is again, delivered to the saints, contained in the Bible, Book of Mormon, and Book of Covenants.

"Resolved, that we feel it a solemn and imperative obligation we owe to God and our fellow men to disseminate to the extent of our ability, correct information regarding certain pernicious doctrines and practices which are secretly taught by the leaders and many of the members of the society called the Church of Jesus Christ of Latter Day Saints; verily believing them

demoralizing and destructive, combining all the worst features of barbarism, and containing all the elements of the wildest anarchy, and would if unchecked by the power of truth, ultimately extinguish the species."—*Messenger and Advocate*, vol. 1, p. 176.

JAMES J. STRANG.

Though Mr. Strang did teach and practice polygamy years afterward, it is evident that he did not so do before 1848.

It was not claimed by him, nor is it claimed by his adherents, that he received this doctrine from Joseph Smith or from the church at Nauvoo; but from the Book of the Law which Mr. Strang claimed to have translated from plates by himself found in the earth. This also appears from the following quotations, all of which are taken from publications issued by authority of Mr. Strang and his organization.

At a conference held by them at Kirtland, Ohio, August 7–10, 1846, they adopted the following:

"Resolved unanimously. That we utterly disclaim the whole system of polygamy known as the spiritual wife system lately set up in Nauvoo, by the apostates who claim the authority there, and will neither practice such things nor hold any fellowship with those that teach or practice such things." —*Voree Herald*, September, 1846.

This was confirmed at a General Conference held at Voree, Wisconsin, October 6–19, as the following will show:

"The proceedings of the special conference, at Kirtland, of August 6, 7, 8, and 9, were presented by President Strang.

"On motion of General Bennett, resolved unanimously, that this General Conference cordially approve of the reorganization of the stake of Kirtland, and of the proceedings of its special conference."—*Voree Herald*, October, 1846.

In *Zion's Reveille* for July 22, 1847, is an article from the pen of the editor, James J. Strang, entitled, "Polygamy not Possible in a Free Government."

In the same publication for August 5, 1847, there is an article from the pen of John E. Page, one of the Twelve Apostles at the time of Joseph Smith's death, from which we extract the following:

"To The Saints; *Greeting:*

"Our eyes and ears are sometimes saluted with communications from abroad that there are persons who profess to be adherents to President J. J. Strang, who are privately teaching and some practicing what is called the 'western camp doctrine,' or, in other words, '*spiritual* wifery' or polygamy. We also hear that there are some persons who do President Strang the injustice to say that he justifies the principle above stated.

"This is to say emphatically, and we mean just what we say,

and if our course in the future does not prove us true in this matter then let that execration rest on us that is due to such a course of conduct, that we believe ourself to be as much ingratiated into the confidence of President Strang as any other man. (This we say without egotism, merely to discharge a moral duty.)

"We have talked hours, yea, even days with President Strang on the subject of the temporal and moral condition and character of the Church of Jesus Christ of Latter Day Saints, and we find to our utmost satisfaction that he does not believe in or cherish the doctrine of polygamy in any manner, shape, or form imaginable whatever."—Vol. 2, p. 83.

The same publication for August 12, 1847, contains a card from James J. Strang relating to the above, reading as follows:

"Elder John E. Page has referred me to an article in No. 20 addressed 'To the Saints; Greeting.' In the remarks he has there made he has justly and truly represented my sentiments. I am only astonished that it should be necessary to state them at all. Within three years I have, in the work of the ministry, traveled over sixteen thousand miles, visited all the States north of the Carolinas but three, most of them several times, preached to large congregations in all the principal cities and in most of the large branches in the country. And I have uniformly and most distinctly discarded and declared heretical the so-called '*spiritual wife system*' and everything connected therewith. It is a well-known fact that several men of talent and influence have separated from me and from the Church of God, merely because I would not in any manner countenance such a doctrine. One of them, Reuben Miller, has, in a pamphlet extensively circulated, given as a reason for separating from the church and becoming a Brighamite that I did not believe in the 'spiritual wife system.' I have recently refused to ordain a man to a high and responsible office, although a warm personal friend, and after he had been sustained by the unanimous vote of a General Conference, for no other reason than that it was discovered that he believed in 'spiritual wifery.' I now say distinctly, and I defy contradiction, that the man or woman does not exist on earth or under the earth who ever heard me say one word, or saw me do one act, savoring in the least of *spiritual wifery*, or any of the attending abominations. My opinions on this subject are unchanged, and I regard them as unchangeable. They are established on a full consideration of ALL the Scriptures, both ancient and modern, and the discipline of the church SHALL conform thereto. But I do not profess to be *omniscient*, and if any are found in this fault, not in my presence, it is necessary that those who know the facts present them to the proper council and attend to it. If, like many I know of, when a

brother finds others in this sin he renounces the prophet and denies the faith, or like others STANDS STILL, HIS damnation is sure. I know little difference between the heresy in the one case or the other. JAMES J. STRANG,

"President of the Church.

"VOREE August 6, 1847."

—Vol. 2, p. 88.

The October conference minutes for 1847 contain the following entries:

"James M. Adams, apostle, excommunicated for apostasy and believing the spiritual wife system. Delivered over to the buffetings of Satan till he repent. And the whole congregation lifted their hands against him.

"Benjamin C. Ellsworth, excommunicated for teaching and practicing the spiritual wife system. Delivered over to the buffetings of Satan till the day of the Lord. And the whole congregation lifted their hands against him."—*Gospel Herald*, Oct. 14, 1847, vol. 2, p. 122.

On December 23, 1847, J. W. Crane was tried before the First Presidency, J. J. Strang being present, and convicted under nine counts, the third being:

"Heresy; teaching that it is right to plunder unbelievers; three witnesses. Teaching that saints may have other women than one wife; five witnesses."—*Gospel Herald*, vol. 2, p. 192.

These extracts show conclusively that whatever Strang may have subsequently taught on this subject, he did not receive the doctrine until more than three and a half years after the death of Joseph Smith.

In addition to the above we quote from a letter of Charles J. Strang, son of J. J. Strang, under date of July 18, 1882:

"In 1846, at Voree, Strang pronounced a curse upon certain ministers, a portion of which I here quote: 'As for those who, as gospel ministers, have assumed to teach such damning, soul-destroying doctrines (that deceit, fraud, lying, perjury, plundering unbelievers, polygamy, fornication, and adultery are required by the command of God in the upbuilding of his kingdom) in the name of God and the Lord Jesus Christ, may their bones rot in the living tomb of their flesh; may their flesh generate from its own corruptions a loathsome life for others; may their blood swarm a leprous life of motelike ghastly corruption, feeding on flowing life, generating chilling agues and burning fevers. . . . And I prayed unto God, saying, Oh, God, curse them not, and let me not raise my voice against my fellows! But he said, *Curse, curse, curse!* I will altogether curse, until they return to me, for they have perverted my law and deceived my servants; unto the Destroyer shalt thou deliver them, for their prayer is sin.'"

CHARLES B. THOMPSON.

Charles B. Thompson claimed to be the Baneemy spoken of in Doctrine and Covenants 102:8. He located at Preparation, Monona county, Iowa. He placed himself upon record, by presenting the following as revelation from God to him:

"And, behold, polygamy, or a plurality of wives, is an abomination before me, and is forever forbidden, in this my Holy Presbytery of Zion, saith the Lord Jehovah."—The Law and Covenants of Israel, pp. 184, 185.

J. C. BREWSTER.

The organization under Hazen Aldrich and J. C. Brewster, usually called Brewsterites, which operated at Kirtland, Ohio, and Springfield, Illinois, from 1848 and after, and some of whom emigrated in 1850 to New Mexico or California, were equally emphatic on this point.

In an article against polygamy by J. Goodale, one of their Presidency, on July 29, 1849, occurs the following:

"The above is sufficient to silence every one that would dare to teach the doctrine of polygamy and at the same time pretend to believe in the Book of Mormon. And I believe that there is not one of the different and conflicting parties into which the church is divided, that teach or believe the doctrine of polygamy, except that which has gone west under the guidance of Brigham Young; and yet they are accusing all of being apostates that cannot and will not follow their teaching in all things."—*Olive Branch*, vol. 2, p. 20.

WILLIAM BICKERTON.

The declaration of the company or organization under William Bickerton was no less emphatic upon this point. Here is their declaration found in their articles of faith published in a pamphlet issued by them called the *Ensign*, page 20:

"We believe that a man shall have but one wife, and concubines he shall have none: for I, the Lord God, delighteth in the chastity of women, and whoredoms are an abomination before me: thus saith the Lord of hosts. Again in the second chapter of Malachi, verse 15: 'And did he not make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.'"

So far as we have learned, polygamy and spiritual wifery were confined for at least three years after the death of Joseph Smith unto such organizations as were controlled or influenced by members of the Quorum of Twelve. The logical inference therefore is that if there existed a common school where these

theories were inculcated, that school must have been in the Quorum of the Twelve over which Brigham Young presided.

This inference too is made stronger when we consider a statement made by Brigham Young, on June 21, 1874, as reported in his organ, the *Deseret News* of July 1 of that year. While speaking on this doctrine he said:

"While we were in England (in 1839 and 40), I think, the Lord manifested to me by vision and his Spirit things that I did not then understand. I never opened my mouth to anyone concerning them, until I returned to Nauvoo; Joseph had never mentioned this; there had never been a thought of it in the church that I ever knew anything about at that time; but I had this for myself, and I kept it to myself."—*The Messenger*, vol. 1, p. 29.

It is only necessary to say in conclusion that when Elder Young in August, 1852, desired the church to approve of the revelation authorizing polygamy, he gave it a date nine years previous to its presentation, and connected Joseph Smith's name with it. He well knew that the name of Joseph Smith was revered and honored by the people, and anything presented in his name would be more likely to be approved than if coming in his own name.

It is also quite significant that the witnesses by which Joseph Smith's complicity with the doctrine is sought to be established, have in a large majority of instances been themselves implicated in the practice before testifying.

Bays must have been ignorant of all this or he would have refrained from saying that polygamy had "permeated every branch and faction of the Mormon Church which sprang up immediately after the death of the prophet." The reverse is true; those who did adopt it with the exception of the one under B. Young, adopted it later, and not *immediately* after the death of the prophet. Some, and a large majority of the factions, never did adopt it.

The following sworn statements are produced by Bays:

"To whom it may concern:

"We, Ebenezer Robinson and Angeline Robinson, husband and wife, hereby certify that in the fall of 1843 Hyrum Smith, brother of Joseph Smith, came to our house at Nauvoo, Illinois, and taught us the doctrine of polygamy. And I, the said Ebenezer Robinson, hereby further state that he gave me special instructions how I could manage the matter so as not to have it known to the public. He also told us that while he had

heretofore opposed the doctrine, he was wrong and his brother Joseph was right; referring to his teaching it.

"EBENEZER ROBINSON.
"ANGELINE E. ROBINSON.

"Sworn to and subscribed before me this 29th day of December, 1873. [L. S.] J. M. SALLEE, Notary Public."

"TO WHOM IT MAY CONCERN:

"This is to certify that in the latter part of November, or in December, 1843, Hyrum Smith (brother of Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints) came to my house in Nauvoo, Illinois, and taught me the doctrine of spiritual wives, or polygamy.

"He said he heard the voice of the Lord give the revelation on spiritual wifery (polygamy) to his brother Joseph, and that while he had heretofore opposed the doctrine, he was wrong, and his brother Joseph was right all the time.

"He told me to make a selection of some young woman and he would send her to me, and take her to my home, and if she should have an heir, to give out word that she had a husband who had gone on a mission to a foreign country. He seemed disappointed when I declined to do so. E. ROBINSON.

"*Davis City, Iowa, October 23, 1885.*

"Subscribed and sworn to before me, a Notary Public in and for Decatur County, Iowa, this 24th day of October, A. D. 1885.

[L. S.] "Z. H. GURLEY, Notary Public."

—Pages 369–371.

These statements, if true, implicate no one but Hyrum Smith; but their credibility is rendered doubtful by the fact that these parties were associated with the Reorganization for many years, right at the time when representatives of the church from pulpit and press were demanding evidence that polygamy was taught by Joseph and Hyrum Smith, and they were as silent as the tomb, until they became disaffected, and in various ways tried to destroy the fair fame of the church and its founders. Had they known what they afterwards testified to, it would have been the part of honesty and fairness to have said, Brethren, you are wrong; for our experience is to the contrary. But no, there was no protest, no correction of error. On the contrary, Elder Robinson, on January 22, 1869, wrote of his experience in the Reorganization as follows:

For years I longed for the time to come when the same peaceful and pure Spirit would be poured out upon the church, which was received and enjoyed at the beginning of the work of the last days; behold here I find it, and why should I not rejoice?

My lot, as you are aware, is to mingle almost constantly with the business men of the world, and much of the time comparatively with strangers, and then to have the privilege of sitting quietly in a brother's parlor and read of the dealings of our heavenly Father with His children in different countries and in different lands, furnishes such a happy contrast that I am at a loss to find language to express my gratitude.—*The Saints' Herald*, vol. 15, p. 121.

It will also be observed that these witnesses claim that this interview with Hyrum Smith took place in the *fall* of 1843—November or December—and that he then said "he had heretofore opposed the doctrine;" while three of Bays' witnesses; viz., Mrs. Thompson (p. 171), Leonard Soby (p. 174), and David Fullmer (p. 175), declare that Hyrum Smith read the revelation and indorsed the doctrine on the 12th of August before. Bays should notice that his witnesses condemn each other.

We think it unjust and improper to condemn Hyrum Smith on this character of testimony. We might present much more in refutation of Bays' allegation that Joseph Smith was the author of polygamy, but having entirely demolished the case of the prosecution, we rest here.

CHAPTER 9.

The Gathering—Zion's Camp, Purpose of—Committees Negotiate—Statement of Joseph Smith—Of Lyman Wight—Of H. C. Kimball—Of P. P. Pratt—Garbling—Statement of Gillium—Propositions of Mormons—More Garbling—Mistakes Possible.

ELDER BAYS' next chapter is on the subject of "The Gathering." Starting out as usual upon a false basis, he arrives at some damaging conclusions. He assumes that the revelation of February, 1834, provides for forcible and literal subjugation; and that the Camp of Zion which went up to Missouri in 1834 went with the intention of opening hostilities, forcibly taking possession of the land, and of breaking down the walls, throwing down the tower, and scattering the enemy by force of arms. From this standpoint he deduces failure. We grant that some may have so understood the situation, and that even some of the participants may have been imbued with the war spirit; but that this was not the understanding of the leaders is evident. To establish this we have only to quote the opinions of some as expressed at the time. While he and others were east raising men and means for the expedition, Joseph Smith explained the object to a meeting assembled at Mr. Alvah Beman's in Livingston county, New York, March 17, 1834. He states:

I stated that the object of the conference was to obtain young men and middle aged to go and assist in the redemption of Zion, according to the commandment; and for the church to gather up their riches, and send them to purchase lands according to the commandment of the Lord; also to devise means, or obtain money for the relief of the brethren in Kirtland, say two thousand dollars, which sum would deliver the church in Kirtland from debt; and also determine the course which the

several companies shall pursue, or the manner they shall journey when they shall leave this place.—Church History, vol. 1, p. 442.

It will be seen by this that his purpose was to gather money and purchase the lands, and he claimed that this was "according to the commandment of the Lord." Just at that time negotiations were pending between the church in Missouri and citizens of Jackson county, Missouri, for one party or the other to purchase the interests of the other.

At a meeting held at Liberty, Missouri, June 16, 1834, a proposition was made by a committee from Jackson county, Missouri, composed of Messrs. Samuel C. Owens, Richard Fristoe, and Thomas Hayton, Sr. After making certain propositions to buy out the Mormons, they say:

They further propose, that the people of Jackson will sell all their lands, and improvements on public lands, in Jackson County, to the Mormons,—the valuation to be obtained in the same manner,—the same per cent, in addition to be paid, and the time the money is to be paid is the same, as the above set forth in our propositions to buy, the Mormons to give good security for the payment of the money, and the undersigned will give security that the land will be conveyed to the Mormons.—Church History, vol. 1, p. 495.

On June 23, the following reply was made:

We the undersigned committee, having full power and authority to settle and adjust all matters and differences existing between our people or society and the inhabitants of Jackson County, upon honorable and constitutional principles, therefore, if the said inhabitants of Jackson County will not let us return to our lands in peace, we are willing to propose, firstly; that twelve disinterested men, six to be chosen by our people, and six by the inhabitants of Jackson County; and these twelve men shall say what the lands of those men are worth in that county who cannot consent to live with us, and they shall receive their money for the same in one year from the time the treaty is made, and none of our people shall enter the county to reside till the money is paid. The said twelve men shall have power also to say what the damages shall be for the injuries we have sustained in the destruction of property

and in being driven from our possessions, which amount of damages shall be deducted from the amount for their lands. Our object is peace, and an early answer will be expected.

(Signed) W. W. Phelps.
Edward Partridge.
Isaac Morley.
John Corrill.
John Whitmer.
A. S. Gilbert.

—Church History, vol. 1, p. 499.

By these extracts it will be seen that the church in Missouri were negotiating for the purchase of the lands, at the very time that their brethren in the east were coming to their relief with means to relieve their suffering, and assist them in purchasing lands. A part of the company left Kirtland, Ohio, May 1, 1834, and Joseph Smith with the remainder of the company started on the 5th. So they were on their way when these notes were exchanged between the two committees in Missouri. Had the church in Missouri been expecting an army of conquest, they would not have made propositions to buy. Joseph Smith in his history, under date of May 5, 1834, says:

Having gathered and prepared clothing and other necessaries to carry to our brethren and sisters who had been robbed and plundered of nearly all their effects; and having provided for ourselves horses and wagons, and firearms, and all sorts of munitions of war of the most portable kind for self-defense, as our enemies were thick on every hand, I started with the remainder of the company, from Kirtland, for Missouri, and on the 6th we arrived, and joined our brethren who had gone before, at New Portage, about fifty miles distance.—Church History, vol. 1, pp. 454, 455.

From this it appears that their purpose was to supply the wants of their brethren, and the "munitions of war" were simply to be used in "self-defense," and not aggressively.

The following from the private journal of Lyman Wight, one of the active participants, under date of April 13, 1834, agrees substantially with the foregoing:

Preached to a large congregation (in Kirtland) upon the subject of having been driven from Jackson County, of our extreme sufferings, and of the great necessity of being obedient to the commandments; and also the necessity of those of like faith sympathizing with their brothers and sisters. This discourse appeared to have a good effect; about seventy volunteered to fly to their relief even if death should be the consequence thereof. Many donated largely of their substance to supply the wants of the needy. I spent the night with Bro. Joseph, and had much conversation with him concerning our peculiar circumstances.—Church History, vol. 1, p. 443.

The following, from the pen of H. C. Kimball, also a leading participant, will be in point:

At this time also our brethren were suffering great persecution in Jackson County, Missouri; about twelve hundred were driven, plundered, and robbed; and their houses burned and some were killed. The whole country seemed to be in arms against us, ready to destroy us. Brother Joseph received a lengthy revelation concerning the redemption of Zion, which remains to be fulfilled in a great measure. But he thought it best to gather together as many of the brethren as he conveniently could, with what means they could spare, and go up to Zion to render all the assistance that we could to our afflicted brethren. We gathered clothing and other necessaries to carry up to our brethren and sisters who had been stripped; and putting our horses to the wagons, and taking our firelocks and ammunition, we started on our journey; leaving only Oliver Cowdery, Sidney Rigdon, and the workmen who were engaged at the temple; so that there were very few men left in Kirtland. Our wagons were about full with baggage, etc., consequently we had to travel on foot. We started on the 5th of May, and truly this was a solemn morning to me. I took leave of my wife and children and friends, not expecting ever to see them again, as myself and brethren were threatened both in that country and in Missouri by the enemies, that they would destroy us and exterminate us from the land.—Church History, vol. 1, p. 456.

To this we add the statement of P. P. Pratt, who also took an active part in the expedition:

It was now the first of May, 1834, and our mission had resulted in the assembling of about two hundred men at Kirtland, with teams, baggage, provisions, arms, etc., for a march of one thousand miles, for the purpose of carrying some supplies to the afflicted and persecuted saints in Missouri, and to reinforce and strengthen them; and, if possible, to influence

the Governor of the State to call out sufficient additional force to coöperate in restoring them to their rights. This little army was led by President Joseph Smith in person. It commenced its march about the first of May. Passing through Ohio, Indiana, and Illinois, it entered Missouri sometime in June.—Church History, vol. 1, pp. 456, 457.

These witnesses and circumstances agree as to the purpose of the expedition, and show that the purpose was not aggressive warfare. This is in harmony with instruction previously given, and with which the Saints were well acquainted. In a revelation given in August, 1831, occurs the following:

I, the Lord, willeth, that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase, behold, you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.—Doctrine and Covenants, sec. 63, par. 8.

By this they were given to understand that they would not have power over their enemies in a resort to arms, but would be scourged from city to city; hence when the revelation of February, 1834, was given containing some strong language which might have been construed into a hostile declaration, they very sensibly interpreted it in harmony with former instruction, and made preparation to buy the land. Nor can the revelation in question be legitimately interpreted to justify a resort to arms only in defense. Here it becomes our painful duty to again expose Bays' trickery in quoting the passage so as to leave out the main point concerning the command to purchase the land, thus revealing an unmistakable design to deceive. Here is the passage as Bays quotes it:

"Therefore let my servant Baurak Ale say unto the strength of my house, my middle aged, gather yourselves together unto the land of Zion; . . . and inasmuch as mine enemies come against you to drive you from my goodly land, . . . *ye shall curse them;* and whomsoever ye curse I will curse; and ye shall avenge me of mine enemies; and my *presence* shall be with you, even in avenging me of mine enemies, unto the third and fourth generation of them that hate me."—Page 401.

The following is the same passage as it occurs in the book:

Therefore, let my servant Baurak Ale say unto the strength of my house, my young men and the middle aged, Gather yourselves together unto the land of Zion, upon the land which I have bought with moneys that have been consecrated unto me; and let all the churches send up wise men, with their moneys, and purchase lands even as I have commanded them; and inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion; even from your own lands after these testimonies, which ye have brought before me, against them, ye shall curse them; and whomsoever ye curse, I will curse: and ye shall avenge me of mine enemies; and my presence shall be with you, even in avenging me of mine enemies, unto the third and fourth generation of them that hate me.—Doctrine and Covenants, sec. 100, par. 5.

This is but a fair specimen of Bays' garbling in the quotations he has made upon this subject.

As further evidence that the intention was not hostility towards Missouri, we invite attention to their act in sending a delegation to the governor of Missouri soon after entering the state to acquaint him with their purpose. The following is from the autobiography of P. P. Pratt:

Arriving in the Allred settlement, near Salt River, Missouri, where there was a large branch of the church, the camp rested a little, and dispatched Elder Orson Hyde and myself to Jefferson City, to request of His Excellency, Governor Daniel Dunklin, a sufficient military force, with orders to reinstate the exiles, and protect them in the possession of their homes in Jackson County.—Church History, vol. 1, p. 471.

June 22, 1834, Cornelius Gillium, sheriff of Clay county, Missouri, visited the camp of the Saints, and subsequently made the following statement:

"Being a citizen of Clay county, and knowing that there is considerable excitement amongst the people thereof; and also knowing that different reports are arriving almost hourly: and being requested by the Hon. J. F. Ryland, to meet the Mormons under arms, and obtain from the leaders thereof the correctness of the various reports in circulation—the true intent and meaning of their present movements, and their views generally regarding the difficulties existing between them and Jackson county—I did, in company with other gentlemen, call upon the said leaders of the Mormons, at their camp, in Clay county; and now give to the people of Clay county their written statement, containing the substance of what passed between us. (Signed)

"CORNELIUS GILLIUM."

PROPOSITIONS, &C. OF THE "MORMONS."

"Being called upon by the above named gentlemen, at our camp, in Clay county, to ascertain from the leaders of our men, our intentions, views, and designs, in approaching this county in the manner that we have: we therefore, the more cheerfully comply with their request, because we are called upon by gentlemen of good feelings, and who are disposed for peace and an amicable adjustment of the difficulties existing between us and the people of Jackson county. The reports of our intentions are various, and have gone abroad in a light calculated to arouse the feelings of almost every man.—For instance, one report is, that we intend to demolish the printing office in Liberty; another report is, that we intend crossing the Missouri River on Sunday next, and falling upon women and children, and slaying them; another is, that our men were employed to perform this expedition, being taken from manufacturing establishments in the East that had closed business; also, that we carried a flag bearing PEACE on one side and WAR OR BLOOD on the other; and various others too numerous to mention. All of which, a plain declaration of our intentions, from under our own hands, will show are not correct. In the first place, it is not our intention to commit hostilities against any man or set of men. It is not our intention to injure any man's person or property, except in defending ourselves. Our flag has been exhibited to the above gentlemen, who will be able to describe it. Our men were not taken from any manufacturing establishment. It is our intention to go back upon our lands in Jackson county, by order of the Executive of the State, if possible. We have brought our arms with us for the purpose of self-defense, as it is well known to almost every man of the State that we have every reason to put ourselves in an attitude of defense, considering the abuse we have suffered in Jackson county.

We are anxious for a settlement of the difficulties existing between us, upon honorable and constitutional principles. We are willing for twelve disinterested men, six to be chosen by each party, and these men shall say what the possessions of those men are worth who cannot live with us in the county; and they shall have their money in one year; and none of the Mormons shall enter that county to reside until the money is paid. The damages that we have sustained in consequence of being driven away, shall also be left to the above twelve men. Or they may all live in the county, if they choose, and we will never molest them if they will let us alone and permit us to enjoy our rights. We want to live in peace with all men, and equal rights is all we ask. We wish to become permanent citizens of this State, and wish to bear our proportion in support of the Government, and to be protected by its laws. If the above proposals are complied with, we are willing to give security on our part; and we shall want the same of the people of Jackson county for the performance of this agreement. We do not wish to settle down in a body, except where we can purchase the lands with money: for to take possession by conquest or the shedding of blood, is entirely foreign to our feelings. The shedding of blood we shall not be guilty of, until all just and honorable means among men prove insufficient to restore peace."—*Evening and Morning Star*, vol. 2, p. 351.

The above document was signed by the following persons: Joseph Smith, Jun., F. G. Williams, Lyman Wight, Roger Orton, Orson Hyde, and J. S. Carter.

The premises of Elder Bays being thus completely demolished, it will be unnecessary to follow him to his conclusions.

It is quite possible that had the churches in the east responded as it was in their power to do, the rights of the chief mobocrats in Jackson county could have been purchased, and thus the walls of the enemy broken, their tower thrown down, and their watchmen scattered. They were promised success only upon conditions of obedience. Here it will be necessary to record another instance of Bays' duplicity. In order to form a conclusion of a failure in the revelation, he gives a garbled quotation, leaving out the conditions upon which the Saints were to prevail, and

making it to read as though it were an unconditional promise. As Bays quotes it:

"Behold they *shall*, for I have decreed it, begin to prevail against mine enemies *from this very hour*, . . . and they shall *never cease* to prevail until the kingdoms of the world [the United States with the rest] are subdued under my feet.—Page 402.

As it is:

Behold, they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet; and the earth is given unto the saints, to possess it forever and ever.—Doctrine and Covenants, sec. 100, par. 2.

The instances given in this chapter ought to warn the reader that it is unsafe to believe anything Bays says, or to accept any quotation he makes without further investigation. The quotation given above continues by giving the consequences of failure to keep the commandments of God. It reads as follows:

But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men.

The *Fishing River* revelation was consistent, then, in the following:

Verily I say unto you, who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people:—

Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united

according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation; but I speak concerning my churches abroad; there are many who will say, Where is their God? Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys. Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this cannot be brought to pass until mine elders are endowed with power from on high; for, behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, it is expedient in me that mine elders should wait for a little season, for the redemption of Zion; for, behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfill, I will fight your battles.—Doctrine and Covenants, sec. 102, pars. 1–3.

Bays goes on with his account of the Missouri troubles until the expulsion of the Saints in 1839. It is only necessary to say that he continues his policy of misstating facts and garbling quotations. Certainly the reader has seen examples enough to render it useless to follow him further. We are willing to carefully examine any honest criticism of the faith we advocate, but we confess to indignant disgust at such trickery as is found in these—Haggard's "children of Providence."

That there may have been mistakes made by Joseph Smith and others connected with him we do not deny. None of them ever claimed to be infallible, but the work as a whole is evidence that a divine mind was leading in the fundamental principles and policies. Without it they could not have accomplished what they did. Their work

today needs no apology. It only needs to be understood. That there are defects we concede, but it is wonderful to us that there are no more. We think it possible that the Saints in Missouri retaliated in some instances upon their persecutors, which from a Christian standpoint was wrong; but when we read of the indignities heaped upon them, though far removed from the scenes our blood boils with indignation, and we wonder how they stood it as well as they did. We think it possible, under the extreme provocation, that some of Zion's Camp were ready to take summary vengeance, but were overruled. Surely there was a restraining hand wiser and more powerful than that governed by human feeling and human impulse.

CHAPTER 10.

Prophecy on Rebellion — Bays' Conclusions — Conclusions Examined — Letter to N. E. Seaton — Affidavit of N. D. Earl — Statement of John Hyde — Letter to Calhoun — Nation's Woe — Saints' Loyalty — Missouri's Disgrace — Quincy *Argus* — Democratic Association — *Western Messenger* — General Ewing's Order — Cause of "Injured Innocence" — Petition to President Hayes — Patriot — Revelation of 1832 — Evidence of Fulfillment — Conclusion.

BAYS next writes under the caption of "Prophecies of Joseph Smith—Were they Fulfilled?" He begins by an examination of the following revelation:

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass after many days, slaves shall rise up against their Masters, who shall be marshalled and disciplined for war: And it shall come to pass also, that the remnants who are left of the land will marshall themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabbaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen." — *Pearl of Great Price*, page 35.

Mr. Bays thinks that this revelation was prompted by the then existing trouble in South Carolina, consequent upon "the threatened dissolution of the American Union by the famous nullification act of the legislature of South Carolina, in November, 1832;" and hence as it had not its fulfiliment during that trouble it was a failure. To a certain extent this trouble may have been the remote cause that produced the revelation. The mind of the prophet may have been exercised by the unrest and trouble in the country consequent upon the attitude of South Carolina, and in this condition of anxiety he may have made inquiry as to final results. In answer to this inquiry he may have received the above communication. To those acquainted with the situation it will not be necessary for us to state that the trouble in South Carolina from 1828–1833 was not *settled* until the conclusion of the Civil War. The Compromise Tariff Act of Henry Clay, adopted in 1833, averted hostilities for a time; but the same issue denominated, "*States' Rights,*" existed until it culminated in the War of the Rebellion. Johnson's Cyclopedia, article Nullification, expresses the condition. It is as follows:

> Gen. Jackson's measures, his proclamation, just described, and his special message to congress of Jan., 1833, on the same subject, turned the tide so far in favor of his views of constitutional law that the other Southern States, as well as the Northern, decidedly approved of his course. South Carolina, propitiated by a modification of the tariff—Mr. Clay's Compromise, so called—abandoned the ordinance of nullification, and the heresy slept awhile to awake again, revived and more intense, after a generation.

It may be possible, as Mr. Bays suggests, that some of the indorsers of the revelation, expecting a more speedy consummation, despaired, and thought the prediction a failure. This would be but natural, but the wonderful part of it is that the leading features of this revelation were subsequently fulfilled, notwithstanding the scoffs of its enemies and the fears of its friends.

This revelation was published before its fulfillment. We quote it from a publication now before us, called "*The Pearl of Great Price*," published by F. D. Richards, in Liverpool, England, 1851.

From this revelation Elder Bays deduces the following ten propositions:

1. South Carolina should rebel, (had rebelled, in fact) and war between the States should follow.
2. The Southern States should call upon Great Britain for assistance.
3. Great Britain should call upon other nations, in order to defend herself against other nations, and thus become seriously involved in war.
4. This action should result in the formation of alliances, both offensive and defensive, between all the great powers of earth.
5. And wars should *thus* be poured out upon *all nations*, beginning at the rebellion of South Carolina.
6. "And it shall come to pass after many days that slaves shall rise up against their masters, who should be marshaled and disciplined for war."
7. "The remnants who are left of the land," were to become "exceeding angry and vex the Gentiles with a sore vexation."
8. During these perilous times the Saints should stand in holy places,—that is, in Zion (Independence) and her "stakes," (other places of safety—See Doc. and Cov., pages 153 and 266) and *should not be moved.*
9. "And thus with the sword and by bloodshed, the inhabitants of the earth shall mourn;" and famine, pleague and earthquakes, and the thunder of heaven, and fierce and vivid lightning should never cease "until the consumption decreed" of God had made a "*full end of all nations.*"
10. The final consummation of all things was at hand, when Christ should "come quickly," in power and great glory.—Page 428.

One who will compare these deductions with the document will discover that they are not all legitimate.

Taking them up in their order we will briefly consider them:

Proposition 1 is correct except the parenthetical statement. South Carolina had not rebelled, but had only threatened to do so. That she did subsequently rebel is

admitted by Elder Bays. This was not until twenty-eight years after the prediction was made, and nine years after the publication was issued from which we quote.

Proposition 2 is a proper deduction, and was exactly fulfilled by the Southern Confederacy during the War of the Rebellion, as Mr. Bays admits.

Proposition 3 is unwarranted. The antecedent of the pronoun *they* in the clause "they shall also call upon other nations," cannot be Great Britain. Great Britain is not *they*, but she or it. To make out this deduction he changes the number of the pronoun, and where the document says, "In order to defend *themselves*," he says "in order to defend *herself*." Evidently the pronoun *they* has for its antecedent the "other nations" upon whom the Southern States would call, and not Great Britain alone.

The following will show conclusively that the Southern States did call upon other nations:

> The public questions arising out of our foreign relations were too important to be overlooked. At the end of the first year of the war the Confederate States had been recognized by the leading governments of Europe as a belligerent power. This continued unchanged to the close. Mr. Mason became our representative in London, Mr. Slidell in Paris, Mr. Rost in Spain, and Mr. Mann in Belgium. They performed with energy and skill the positions, but were unsuccessful in obtaining our recognition as an independent power. . . .
>
> But, when a portion of the States withdrew from the compact and formed a new one under the name of the Confederate States, they had made such organic changes in their Constitution as to require official notice in compliance with the usages of nations.
>
> For this purpose the Provisional Government took early measures for sending to Europe Commissioners charged with the duty of visiting the capitals of the different powers and making arrangements for the opening of more formal diplomatic intercourse. Prior, however, to the arrival abroad of these Commissioners, the Government of the United States had addressed communications to the different Cabinets of Europe, in which it assumed the attitude of being sovereign over the Confederate States, and alleged that these independent States were in rebellion against the remaining States of the Union,

and threatened Europe with manifestations of its displeasure if it should treat the Confederate States as having an independent existence. It soon became known that these pretensions were not considered abroad to be as absurd as they were known to be at home; nor had Europe yet learned what reliance was to be placed in the official statements of the Cabinet at Washington. The delegation of power granted by the States to the General Government to represent them in foreign intercourse had led European nations into the grave error of supposing that their separate sovereignty and independence had been merged into one common sovereignty, and had ceased to have a distinct existence. Under the influence of this error, which all appeals to reason and historical fact were vainly used to dispel, our Commissioners were met by the declaration that foreign Governments could not assume to judge between the conflicting representations of the two parties as to the true nature of their previous relations. The Governments of Great Britain and France accordingly signified their determination to confine themselves to recognizing the self-evident fact of the existence of a war, and to maintain a strict neutrality during its progress. Some of the other powers of Europe pursued the same course of policy, and it became apparent that by some understanding, express or tacit, Europe had decided to leave the initiative in all action touching the contest on this continent to the two powers just named, who were recognized to have the largest interests involved, both by reason of proximity to and of the extent of intimacy of their commercial relations with the States engaged in war.—The Rise and Fall of the Confederate Government, by Jefferson Davis, vol. 2, pp. 367–369.

The expression, "And they shall also call upon other nations, in order to defend themselves against other nations," does not necessarily connect their doing so with the war between the states, but is simply a declaration that sometime in the future other nations would adopt the policy adopted by the Southern States in calling upon other nations in order to defend themselves, and *thus*, or by the adoption of this policy, "War shall be poured out upon all nations."

That such a policy has in a measure been adopted, and may be more extensively adopted in the future, none can deny. There is nothing in the document by which we may infer that the war poured out upon all nations would be

the direct result of the war between the states. Many of the nations have been involved in war since, and the spirit of war is just now quite prevalent, and also the policy of nations acting in concert against other nations is quite popular.

His fourth proposition has not the shadow of a basis in the document, and hence we pass it without further comment.

Strike out the word *thus* from his fifth proposition, and the deduction would be legitimate; but in the connection in which he uses it this word is misleading.

Proposition six is a correct statement, and had a literal fulfillment. At the beginning of the war the slaves were not employed in active service, but "after many days" they rose up against their masters, and were marshalled and disciplined for war. Mr. Bays raises a technical point here and says:

> Latter Day Saints claim, however, that the proposition which says "*slaves* shall rise up against their masters," was also fulfilled. But this is not true. The negroes of the South did not rebel against their masters; neither were they marshaled and disciplined for war, as the prophecy declares. After the famous emancipation proclamation of Abraham Lincoln there were no more "slaves" in the South—they were all now freed men. These freed men rushed to the support of the government, and were enlisted into the Union army. But no *slave* ever rose against his master, and no *slave* was marshaled and disciplined for war.—Page 429.

This is simply a quibble, and a manifest disposition to resort to trifling technicalities. He is not technically right, however. Men were held in bondage after the Emancipation Proclamation. It did not make them free. It was a war measure proclaimed by the Commander-in-Chief of the army to meet a military emergency. It raised an issue that was not settled until the close of the war. Had the fortunes of war decided in favor of the other side, they would have continued to be slaves. From the stand-

point of civil law they were legally slaves, for the law permitted it. When the military emergency, for which the Emancipation Proclamation was issued, had passed, they could have been legally held in bondage, had not measures been taken to enact the principle contained in the Proclamation into law. This was admitted by the advocates of freedom, as evidenced by the recognized necessity for the adoption of the Thirteenth Amendment to the Constitution of the United States, which was proclaimed to be in force December 18, 1865. There is another consideration which has perhaps escaped Elder Bays' attention; viz., that the effect of the Emancipation Proclamation was not general, but confined to states and parts of states in actual rebellion against the United States. The Proclamation in itself in defining where it was to be in force names the following:

> Arkansas, Texas, Louisiana (except the parishes of St. Bernard, Plaquemines, Jefferson, St. John, St. Charles, St. James, Ascension, Assumption, Terre Bonne, Lafourche, St. Mary, St. Martin, and Orleans, including the city of New Orleans), Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia (except the forty-eight counties designated as West Virginia, and also the counties of Berkeley, Accomac, Northampton, Elizabeth City, York, Princess Ann, and Norfolk, including the cities of Norfolk and Portsmouth), and which excepted parts are for the present left precisely as if this proclamation were not issued.

It will be seen that parts of Louisiana and Virginia are expressly excluded from the effects of this Proclamation, while the slave states of Delaware, Maryland, Missouri, Tennessee, and Kentucky, are not included.

Generally speaking, we say the slaves were freed by the Emancipation Proclamation, because it was the cause leading up to this result, but when we accommodate Bays by resorting to technicalities, he is as usual wrong. So long as the war lasted, the slaves were not actually free, but in that struggle they fought against their masters

when their own freedom was an issue that was trembling in the balance.

Mr. John S. C. Abbott, one of the leading historians of the day, in his "History of the Civil War in America," in describing the battle of Milliken's Bend, says:

> Here the slaves and their masters were brought face to face in the death-gripe, and the masters bit the dust.—Vol. 2, p. 291.

So this part of the prediction was literally fulfilled, and Bays' quibble is only evidence of the weakness of his position.

Proposition 7 is correctly stated. We submit that the words, "the remnants who are left of the land," could be more properly applied to the American Indians, the remnants left of the original inhabitants, than to any one else. That they did on many occasions since then become "exceeding angry, and vex the Gentiles with a sore vexation," none can deny.

On this point we present the evidence and argument presented by Elder W. W. Blair in his answer to William Sheldon in 1889, as follows:

> And "the remnants who are left of the land, [the Indians], will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation." This is precisely what has been done. The Indians *did* "marshal themselves" against the whites as early as in August 1862, and they have been waging war against them from time to time until the present. The massacre in Minnesota, which took place August, 1862, was a terribly cruel and heart-rending affair. Two thousand persons were barbarously slaughtered in a few hours. Nameless outrages were perpetrated; and the losses sustained, pecuniarily, by the government and by individuals, amounted to over $25,000,000. A writer has graphically said:
>
> "From the landing of the Pilgrim Fathers on the rock-bound coast of New England, in the winter of 1620, until their descendants had passed the center of the continent, and reached the lovely plains of Minnesota, no exhibition of Indian character had so afflicted and appalled the soul of humanity, as the fearful and deliberate massacre perpetrated by them in August, 1862. . . . The blow fell like a storm of thunderbolts

from the clear, bright heavens. The storm of fierce, savage murder, in its most horrid and frightful forms, rolled on. Day passed and night came, until the sad catalogue reached the fearful number of *two thousand* human victims, from the gray-haired sire to the helpless infant of a day, who lay mangled and dead on the ensanguined field. . . . In two days the whole work of murder was done, with here and there exceptional cases in different settlements. And, during these two days, a population of *thirty thousand*, scattered over some eight counties, on the western borders of the State, on foot, on horseback, with teams of oxen and horses, under the momentum of the panic thus created, were rushing wildly and frantically over the prairies to places of safety."—*Indian Massacres.*

The Indians "marshaled themselves" as foreshown in the prophecy,—no whites having a hand in that matter. The bad treatment which they had received from the whites—the Indian agents and traders in particular—had much to do in *causing* these outrages,—it made them "exceeding angry,"—yet, as said before, the whites had nothing to do in *marshaling* them, or directing them in their sanguinary work.

These Indian wars are *costly* as well as cruel; and hence, in more ways than one, are they "a sore vexation" to our tax-burdened nation. It has been reported that for every Indian captured and killed during some of the Indian wars since 1862, it has cost the whites the lives of nine white men, and $5,000,000 in money. This may be a slight exaggeration, yet it is probably not far from the truth. The enormous expense, with the loss of human life, and the various perplexities connected with these wars, and the whole Indian question, are sources of "sore vexation" to the whites, and from which there are no prospects of speedy and permanent relief.—Joseph the Seer, pp. 187, 188.

Proposition 8 is a misstatement of the case. The revelation does not say, "During these perilous times the Saints should stand in holy places." It says, "Wherefore, stand ye in holy places," partaking of the nature of a command and not of a prediction. Whether the Saints did or did not obey that command will not affect the prophetic features of the document.

Proposition 9 is quite fairly stated, but a clearer understanding can be had by quoting the language of the revelation itself, which is as follows:

With the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earth-

quakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabbaoth, from the earth, to be avenged of their enemies.—*Pearl of Great Price*, p. 35.

One peculiar feature of this prophecy is that at its date the blood of the Saints of this generation had not been shed. Though there had been some persecution, there was no possible means whereby Joseph Smith by his unaided foresight could have determined that many, including himself, would seal their testimony with their lives, and yet such was the case. In about one year afterward, violent persecution began in Jackson county, Missouri, and the Saints were robbed, plundered, and driven from their homes. Fleeing from their persecutors there, they had a short season of comparative peace; but in 1837 persecution again stretched forth her relentless and bloody hands, resulting in 1838 in the expulsion of the Saints from the state after having suffered more than tongue or pen can describe, and many being slain. So great and so manifest was the injustice with which they were treated, that even Bays, notwithstanding his bitterness, condemns it as follows:

While the Mormons, and more especially the leaders, were doubtless responsible for a liberal share of these troubles, yet for this flagrant outrage upon the rights and liberties of free American citizens, there cannot be offered even the shadow of excuse. The plea that the Mormons had violated the laws of the State cannot be offered in justification of so grave an offense against the cause of humanity, and the peace and dignity of the State of Missouri. If the Mormons had violated the laws of the State, as their enemies charged, why not try them for their offenses, and if found guilty, punish them according to the provisions of the law they are charged with having violated? To say they could not be convicted, if guilty, cannot be entered as a plea in abatement of the offense, for certainly if the State had the power to expel the entire Mormon

citizenship from the State, it must have possessed the power to enforce its laws against the individual transgressor.

It matters not what their peculiarities, or how absurd may appear the tenets of their religion, they were American citizens, amenable to the laws of the country, and as such should have been protected in their rights of citizenship. A great nation, a sovereign State and a large-minded, liberty-loving people can well afford to deal justly, even with "Mormons." The scenes of Independence and Carthage can never again be repeated in the United States, and well for the honor of a great nation that it is so.—Pages 396, 397.

The massacre of Haun's Mill was one of the most barbarous acts ever known in history. Of this Bancroft says:

While the men were at their work out of doors, the women in the house, and the children playing about the yards, the crack of a hundred rifles was heard, and before the firing ceased, eighteen of these unoffending people were stretched dead upon the ground, while many more were wounded. I will not enter upon the sickening details, which are copious and fully proven; suffice it to say, that never in savage or other warfare was there perpetrated an act more dastardly and brutal. Indeed, it was openly avowed by the men of Missouri that it was no worse to shoot a Mormon than to shoot an Indian, and killing Indians was no worse than killing wild beasts.—Bancroft's History of Utah, p. 128.

Nor did the bloody work end here. A few years later in Illinois, whither the Saints had fled from Missouri, they were again hunted like wild beasts, much trouble ensued, many lives were lost, including those of Joseph and Hyrum Smith, who were murdered in cold blood by a brutal mob, not in Carthage jail, as is generally supposed, but while waiting for trial in the sheriff's parlor. The perpetrators of this crime, or of the many crimes committed against the Saints, were never brought to justice. Of the trial of the assassins of Joseph and Hyrum Smith, Governor Ford writes as follows:

During the progress of these trials, the judge was compelled to permit the court-house to be filled and surrounded by armed bands, who attended court to browbeat and overawe the administration of justice. The judge himself was in a duress, and

informed me that he did not consider his life secure any part of the time. The consequence was, that the crowd had everything their own way; the lawyers for the defence defended their clients by a long and elaborate attack on the governor; the armed mob stamped with their feet and yelled their approbation at every sarcastic and smart thing that was said; and the judge was not only forced to hear it, but to lend it a kind of approval. Josiah Lamborne was attorney for the prosecution; and O. H. Browning, O. C. Skinner, Calvin A. Warren, and William A. Richardson, were for the defence.—Ford's History of Illinois, p. 368.

Surely the blood of the Saints cried unto the Lord for vengeance, and when justice can be found nowhere else, will he not avenge?

Proposition 10 is overdrawn. The language of the revelation is simply this: "Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen." Elder Bays' comment is as follows:

> The final consummation of all things does not appear imminent, and the Lord has not appeared to take vengeance upon the ungodly; and things move along about as of yore, and thus we record *failure No. 8.*—Pages 430, 431.

There is nothing in the prophecy that justifies this conclusion. The language is no stronger with regard to the near approach of Christ than was used over seventeen hundred years before by John the Revelator. In closing the book of his prophecies he said: "He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus." If the statement of Joseph Smith is to be pronounced a failure because it predicts the near approach of the Christ, then to be consistent we should write failure opposite the name of John who wrote the same over seventeen hundred years before.

On January 4, 1833, Joseph Smith wrote to Mr. N. E. Seaton, editor of a newspaper in Rochester, New York, as follows:

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away, before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing worse to my fellow men than their eternal salvation; therefore "fear God and give glory to him for the hour of his judgment is come."—Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. *Remember* these things; call upon the Lord while he is near, and seek him while he may be found, is the exhortation of your unworthy servant, JOSEPH SMITH, JR.

—*Times and Seasons*, vol. 5, p. 707.

(Those who care to notice further the garbling propensities of Bays will find his purported quotation of the above on page 432 of his book.)

Though the difficulty in South Carolina was not settled at the date of this letter, it will be seen that the author was not expecting an immediate fulfillment. He says: "Not many years shall pass away, before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation." The fulfillment of this is so complete and well known that we need to cite no evidence in confirmation.

The following affidavit shows that Joseph Smith continued, after the temporary settlement of the South Carolina difficulty, to assert that such a war would occur:

I, N. D. Earl, of the County of Decatur, and State of Iowa, being first duly sworn, depose and say:

That in the year 1833 or 1834, I cannot remember which, but think it was in 1834, I heard Joseph Smith, the then President

of the Church of Jesus Christ of Latter Day Saints, while journeying from Kirtland, Ohio, to Far West, Missouri, and somewhere between Indianapolis and Newton, Indiana, foretell and preach the rebellion, and that the slaves would be set at liberty, and armed and equipped for war and so on. I cannot give just his words, but I give the substance of them. Also that I went with a number of youngsters to Newton, or Frankfort, south-east of Layfayette, Indiana, shortly after the time above referred to, and there I heard a certain lawyer question Joseph Smith above referred to about the rebellion, and he, Joseph Smith, preached the same things again. I think the name of the lawyer above referred was Gregory, but as to that I am not certain.

I further state that I am not now and never have been, a member of the Church of Jesus Christ of Latter Day Saints, nor any other. N. D. EARL.

Subscribed and sworn to by N. D. Earl before me at Lamoni, Iowa, on this the 26th day of February, 1884.

[L. S.] ASA S. COCHRAN, Notary Public.

Elder Smith repeated in brief his statement found in the revelation of December 25, 1832, as late as April 6, 1843.

John Hyde, Jun., who published a work against the church in 1857, relates a statement made by Joseph Smith, April 6, 1843, as follows:

I prophesy in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed, previous to the coming of the Son of Man, will be in South Carolina (it probably may arise through the slave question); this a voice declared to me, while I was praying earnestly on the subject, December 25th, 1832.—Mormonism, by Elder Hyde, p. 174.

Joseph would of course be praying very earnestly on the subject about that time in consequence of the agitated condition of the public mind regarding the disturbance in South Carolina, and the Lord revealed to him that "not many years" hence there would be a scene of bloodshed unparallelled in the history of our country, and that South Carolina would lead in the trouble. This was true, as many thousands of mourning households can attest.

Mr. Bays next quotes an extract from a letter by Joseph Smith to John C. Calhoun, under date of January 2, 1844.

The occasion of the correspondence was this: Mr. Calhoun was understood to be an aspirant for the office of President of the United States. Joseph Smith wrote him to know what his rule of action would be relative to the Saints who had been plundered and robbed of their rights and property in the state of Missouri, to which Mr. Calhoun replied:

Candour compels me to repeat, what I said to you at Washington; that according to my views the case does not come within the jurisdiction of the federal government, which is one of limited and specific powers.

To this Joseph Smith made the reply which is the subject of this controversy. It was in part as follows:

If the general government has no power to reinstate expelled citizens to their rights, there is a monstrous hypocrite fed and fostered from the hard earnings of the people! A real 'bull beggar' upheld by sycophants; and, although you may wink to the priests to stigmatize;—wheedle the drunkards to swear, and raise the hue and cry of *imposter false prophet*, . . . yet remember, if the Latter Day Saints are not restored to all their rights, and paid for all their losses, according to the known rules of justice and judgment, reciprocation and common honesty among men, that God will come out of his hiding place and vex this nation with a sore vexation—yea, the consuming wrath of an offended God shall smoke through the nation, with as much distress and woe, as independence has blazed through with pleasure and delight. Where is the strength of government? Where is the patriotism of a Washington, a Warren, and Adams? and where is a spark from the watch fire of '76, by which one candle might be lit, that would glimmer upon the confines of democracy? Well may it be said that one man is not a state; nor one state the nation. In the days of General Jackson, when France refused the first instalment for spoliations, there was power, force, and honor enough to resent injustice and insult, and the money came: and shall Missouri, filled with negro drivers, and white men stealers, go 'unwhipped of justice,' for ten fold greater sins than France? No! verily no!—While I have powers of body and mind; while water runs and grass grows; while virtue is lovely, and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins—or sinks disgraced, degraded and

damned to hell—'where the worm dieth not and the fire is not quenched.'—*Times and Seasons*, vol. 5, page 395.

Bays comments as follows:

The fulfillment of this remarkable prophecy is made contingent upon the action of the General Government. If the United States should take the matter in hand, and reinstate the expelled Latter Day Saints to their possessions in Missouri, the nation should escape the pending calamity. But if the Federal Government failed to do this, then "the consuming wrath of an offended God" should *smoke through the nation* with as much *distress and woe* as "independence had ever blazed through with pleasure and delight."

The government did not even attempt to restore the Saints, and yet the consuming wrath of God failed to smoke through the nation. The old flag still floats to the breezes of every clime, and the nation has not yet been "consumed." But instead, she stands today as one of the greatest powers on the earth.

So much, then, for this great flourish of trumpets by the Modern Seer.

Besides this national woe - this consuming wrath - there was also to be a special dispensation of divine wrath visited upon the State of Missouri. This great State, "filled with negro drivers and white men stealers," should not go "unwhipped of justice" for her great sin in thrusting the Saints from their homes. "No! verily no!" She, too, must suffer for her individual transgressions. She must make atonement for driving an innocent people from their homes. Either Joseph or his posterity should continue to plead the cause of an injured people till Missouri had made ample restitution, or till she should sink "disgraced, degraded, and damned to hell."

In the following June Joseph was killed by a mob in Carthage jail, and could, therefore, no longer plead the cause of his people. Thus sixteen years passed away, and no voice was heard to plead the cause of the exiled Saints. At the end of that time, however, or in 1860, the eldest son of the murdered Seer took his father's place at the head of the Reorganized Church, but still no pleading voice was heard. And up to this date the son has never been known to petition either the State of Missouri or the General Government to restore the Mormon people to their lost inheritances in Zion.

It is likewise a well-known fact that neither the State of Missouri nor the Federal Government has ever put forth the slightest effort to make the restitution this vengeful revelation demands, and yet they both stand as living witnesses of the vanity and presumption of the prophet, and the absolute unreliability of his prophetic utterances.

The United States of America stands today as the peer of the most advanced nation on the globe, while Missouri takes high rank among the sisterhood of States, and has been neither disgraced, degraded, nor "damned to hell," as the vindictive prophet declared she should be, but, in her imperial majesty, she stands erect to pronounce the prophecy a failure, and its author a fraud.—Pages 435-437.

Whatever may be said regarding this remarkable prophecy being contingent upon the action of the General Government, it is true that it had a most remarkable fulfillment. Government did fail to reinstate the expelled Latter Day Saints, and there was in a very few years as much *distress* and *woe* smoking through the land as independence had blazed through with pleasure and delight. For years the very life of our nation trembled in the balance, and the struggle for life was a desperate and bitter one. Yes, Elder Bays, the government still exists, and the flag still floats, but there is nothing in the prediction to the contrary, and your intimation that the fulfillment of the prediction requires the overthrow of the government is purely voluntary. There is no intimation of the kind.

The sacred books of the church teach that this government was founded by the direct inspiration of God, and hence, though God may chasten it for transgression, he will preserve the government until full opportunity is given it to accomplish its possibilities. In a revelation given through Joseph Smith in December, 1833, occurs the following:

And again I say unto you, Those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and Constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for

his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.—Doctrine and Covenants, sec. 98, par. 10.

Nor does the prediction intimate that Missouri should lose her identity as a state, as Mr. Bays intimates. That the state was disgraced by her treatment of the Saints is, however, a reality. The Quincy, Illinois, *Argus*, for March 16, 1839, stated among other things the following:

We give in to-day's paper the details of the recent bloody tragedy acted in Missouri—the details of a scene of terror and blood unparalleled in the annals of modern, and under the circumstances of the case, in ancient history—a tragedy of so deep and fearful, and absorbing interest, that the very life-blood of the heart is chilled at the simple contemplation. We are prompted to ask ourselves if it be really *true*, that we are living in an enlightened, a humane and civilized age—in an age and quarter of the world boasting of its progress in every thing good, and great, and honorable, and virtuous, and high-minded—in a country of which, as American citizens, we could be proud—whether we are living under a Constitution and Laws, or have not rather returned to the *ruthless* times of the *stern Atilla*—to the times of the fiery Hun, when the sword and flame ravaged the fair fields of Italy and Europe, and the darkest passions held full revel in all the revolting scenes of unchecked brutality and unbridled desire?

We have no language sufficiently strong for the expression of our indignation and shame at the recent transaction in a sister State—and that State MISSOURI—a State of which we had long been proud, alike for her men and history, but now so *fallen* that we could wish her star stricken out from the bright constellation of the Union. We say we know of no language sufficiently strong for the expression of our shame and abhorrence of her recent conduct. She has written her own character in *letters of blood*—and stained it by acts of merciless cruelty and brutality that the waters of ages cannot efface.—Persecution of the Saints, pp. 178–180.

The Democratic Association, of Quincy, Illinois, on February 28, 1839, after inviting other citizens to meet with it, adopted the following resolutions:

Resolved, That we regard the rights of conscience as natural

and inalienable, and the most sacred guaranteed by the constitution of our free government.

Resolved, That we regard the acts of all mobs as flagrant violations of law, and those who compose them, individually responsible, both to the laws of God or man for every depredation committed upon the property, rights, or life of any citizen.

Resolved, That the inhabitants upon the Western Frontier of the State of Missouri in their late persecutions of the class of people denominated Mormons, have violated the sacred rights of conscience, and every law of justice and humanity.

Resolved, That the Gov. of Missouri in refusing protection to this class of people when pressed upon by an heartless mob, and turning upon them a band of unprincipled Militia, with orders encouraging their extermination, has brought a lasting disgrace upon the State over which he presides.—Persecution of the Saints, pp. 190, 191.

The *Western Messenger*, of Cincinnati, Ohio, about November or December, 1840, contained the following:

Reader! Let not the word *Mormon* repel you! Think not that you have no interest in the cruelties perpetrated on this poor people! Read, we pray you, the history of this persecuted community; examine the detailed facts of these attrocities; reflect upon the hallowed principles and usages trampled under foot by ruffians; bring before your mind the violations of all law, human and divine, of all right, natural and civil, of all ties of society and humanity, of all duties of justice, honor, honesty, and mercy, committed by so called freemen and Christians—and then speak out, speak out for prostrate law, for liberty disgraced, for outraged man, for heaven insulted;

> "Loud as a summer thunderbolt shall waken
> A People's voice."

We speak strongly, for we feel strongly; and we wish to attract attention to a tragedy of almost unequalled horror, which has been unblushingly enacted in a state of this Union. Its history should be trumpeted abroad until the indignant rebuke of the whole land compels the authors, abettors and tolerators of these wrongs, to make the small return now in their power, for their aggravated injustice. Life cannot be restored to the murdered, nor health to the broken down in body and soul, nor peace to the bereaved; but the spoils on which robbers are now fattening, can be repaid; the loss of the destitute can be made up; the captive can be freed, and, until by legislative acts she makes redress—*Missouri is disgraced!*

It seems like some horrid dream, that these enormities, which Nicholas would have shrunk from inflicting on the Poles, have been deliberately committed in an age of peace, in a land of

laws and freedom, upon our own brethren.* Is it actually true, that citizens, peaceable, industrious, temperate, orderly citizens, have been driven from their property, their houses burned, the furniture broken and scattered, their crops laid waste, their stores plundered, their cattle killed, their horses stolen, their clothes stripped from them, and themselves expelled under threats of instant death? Is it true that men have been tarred and feathered, whipt till they were raw from head to foot, till their bowels gushed out, that their skulls have been knocked in, and brains scattered with musket-buts, that they have been shot down while crying for quarter, shot down unarmed and defenceless like hogs in a pen? Is it true that sick women have been driven from burning houses at midnight, on the snowy prairies, where they have given birth to children on the frozen ground, that they have forded rivers with helpless infants in their arms, fleeing from heartless pursuers, that they have been insulted when their natural protectors were hid from the murderers, that they have been violated by the guards appointed for their defence? And were the guilty instigators and executioners of these massacres, arsons and rapes, really men of standing, ministers of the gospel, judges, senators, military officers, and the Governor of the state? Were not the evidence on which the narrative of each one of these cruelties rests *incontrovertible*, no one could conceive that such fiend-like acts had actually been wrought by beings in human shape. Would, that, for the honor of our nature, they could be discredited. Our statement is strictly, *unexaggeratedly* true. It is only TOO MEAGER, TOO FEEBLE. . . .

These, it may be said, were the acts of unauthorized mobs, against whom the militia of the state had been called out. True! But when after months, we may say years, of suffering from similar outrages, harrassed by anxieties, goaded by wrongs, and under the advice of authorities, civil and military, these poor fellows deserted by the militia guard, unprotected by the state, did at last defend their houses from pillage, their children and wives from abuse, themselves from murder—then was the cry of "Mormon War" raised; and Gov. Boggs, to his lasting infamy, sent out his order for exterminating these citizens of Missouri, whom it was his duty *under oath* to save. In his order of Oct. 27, he says:

"*The Mormons must be treated as enemies, and must be exterminated or driven from the state*, if necessary, for the public good."

The Mormons had only defended themselves against infuriated and lawless rioters: so soon as Gen. Lucas arrived and presented the Governor's orders, they submitted to the authori-

*This was not a Mormon paper, and the word brethren was not used in the sense of church fellowship.

ties of the state. They gave up their arms, and were made prisoners. . . .

And thus, during the greatest cold of the last winter, were men, women and children, aged, sick and helpless, driven out from shelter, and, half clothed, unfed, robbed of teams and horses even, forced to make their way as they could to other states. One more picture we must present in order to give a glimpse of the horrors thus permitted by a State Executive—thus authorized and commanded by the highest power of Missouri. We take the account given under oath by Lyman Wight, of "a few facts concerning his family. (While he was in jail.")

"His wife was confined on the 3rd of November, whilst Cornelius C. Gilliam, with one hundred painted men surrounded the house, screeching and hallooing in the attitude of Dealware Indians; and it was with the utmost difficulty that the militia officers could keep them out of the house. In this situation the family remained, threatened day by day that they must leave the country or be exterminated. Accordingly, when her babe was eight days old, she was informed she could stay no longer, that she must not only leave the county but the state; that she need not flatter herself that she would ever see her husband again, for if they could not find law to kill him, they would kill him without law. She was stripped of her bed and bedding, and of her household furniture, then placed in an open waggon with six helpless children, to make the best shift she could to get out of the state. The last news received from her, she was on the banks of the Mississippi river in a tent, depending on the charity of the people for her support. This is the fifth time that I and my family have been unlawfully driven from house and home."

Now Let every one on reading this tale of horror, speak out fully, fearlessly. Had the Mormons been pirates, blood-stained, had they been Indians, girdled with scalps, they would have deserved better treatment. Let the unsupported accusations brought against them be true, and yet the conduct of their plunderers and murderers was utterly without a palliation or excuse. Before the face of heaven, and in the sight of men, such acts are devilish.

What, in a word, were the causes of the madness of these mobs? The Mormons were deluded, obstinate, zealous, exclusive in their faith. They used the vague, prophetic denunciations of an enthusiastic sect. They retaliated the reproaches heaped upon them by religious opponents. This, we believe, was the great exciting cause. Their first persecutions were attacks on their opinions, and ridicule of their absurdity.

Again, there were suspicions against the sincerity of their leading men.—They were thought to be speculators on the

credulity of the ignorant. Blind prejudice multiplied evil suspicions, enmity misconstrued natural acts, slander swelled trifles into monstrous wrongs, idle curiosity, greedy of alarm, and eager to gossip, circulated rumors. Now add that they were a larger and growing community, allied together both by necessity and choice, and *withal prosperous*, and we have an explanation of the fear, jealousy, envy and hatred felt against them; *an explanation, but no justification.* The same elements were active and fierce in these Missouri outrages, which have kindled the faggot, and bared the sword, and opened the dungeon in all times. These elements were bigotry, ignorance, panic. And when we talk of living in an age of enlightenment liberty, and law, let us recollect with shame the burning of the convent at Charlestown, the absurd humbug of Maria Monk, and the countless wrongs which other mobs, for as slight pretexts, have wrought in almost every State in the Union. The blaze of these other disgraceful proceedings, is lost, however, in the hot glare of this infernal outbreak.—*Times and Seasons*, vol. 2, pp. 235-238.

The punishment of Missouri was indeed severe during the war. Not only did the contention of hostile armies on her soil devastate her, but the lawless desperado upon either side, who used the issues of war simply as a pretext for crime, robbed, plundered, and murdered, until some of the very counties in which the Saints had been wronged, were a scene of carnage and ruin. So great was the trouble and so intricate the complications in Jackson and some of the bordering counties, that in the opinion of General Ewing it became necessary to expel all citizens from certain localities. The following is an extract from his famous "General Order No. 11":

HEADQUARTERS DISTRICT OF THE BORDER,
KANSAS CITY, MO., August 25, 1863.

(General Order No. 11.)

First.—All persons living in Cass, Jackson and Bates Counties, Missouri, and in that part of Vernon included in this district, except those living within one mile of the limits of Independence, Hickman's Mills, Pleasant Hill and Harrisonville, and except those in that part of Kaw Township, Jackson County, north of Brush Creek and west of the Big Blue, embracing Kansas City and Westport, are hereby ordered to remove from their present places of residence within fifteen days from the date hereof.

Those who, within that time, establish their loyalty to the satisfaction of the commanding officer of the military station nearest their present place of residence, will receive from him certificates stating the fact of their loyalty, and the names of the witnesses by whom it can be shown. All who receive such certificate will be permitted to remove to any military station in this district, or to any part of the State of Kansas, except the counties on the eastern borders of the State. All others shall remove out of this district. Officers commanding companies and detachments serving in the counties named, will see that this paragraph is promptly obeyed.

Second.—All grain and hay in the field, or under shelter, in the district from which the inhabitants are required to remove within reach of military stations, after the 9th day of September next, will be taken to such stations and turned over to the proper officer there, and report of the amount so turned over made to district headquarters, specifying the names of all loyal owners and the amount of such produce taken from them. All grain and hay found in such district after the 9th day of September next, not convenient to such stations, will be destroyed. — History of Caldwell and Livingston Counties, Missouri, 1886, p. 51.

Thus it seems that citizens had to flee from their homes, and suffer the destruction of their property in some of the very localities from whence the Saints had been driven about thirty-three years before. Even Bays says:

The scenes of Independence and Carthage can never again be repeated in the United States, and it is well for the honor of a great nation that it is so.

Then the scenes of Independence and Carthage were dishonorable, and what is more *disgraceful* than *dishonor?*

Mr. Bays finds fault because the son of Joseph Smith has not petitioned the state of Missouri or the General Government to restore the Saints to their inheritances, and argues that therefore he has not plead the cause of injured innocence. The cause for which these people suffered has been plead by Joseph Smith and his associates in the Reorganization, until it is honored and respected wherever known. Even in Missouri the cause is represented, and the waste places are being rebuilt, while the tongue that advocated the measures and policies of those

who despoiled the homes of our fathers has long since been hushed in death, and none dare to defend. The following is very significant as showing that the idea that God's judgments were specially visiting this nation has impressed itself upon the minds of many.

"PHILADELPHIA, September 16. [1878.]

"*To His Excellency the President of the United States:* The conviction grows deeper with thoughtful men that 'the Lord has a controversy with the inhabitants of the land.' On the very threshhold, as we had flattered ourselves, of returning prosperity, we find the whole country plunged into mourning, and the wished for revival of business seriously delayed by the alarming pestilence which ravages our southern borders. This is but the last in a long series of calamities which reaches back to the very beginning of our civil war. That these facts attest the displeasure of the Supreme Ruler of the world against this nation we are profoundly convinced, and also that our only hope of escape from still sorer retributions lies in a diligent inquiry into the causes of God's anger, and in speedy and heartfelt repentance and reformation. That the mind of the people may be turned to these momentous considerations, and that united prayer for the grace of repentance and for the removal of his heavy judgments may ascend to the Father of Mercies through our Lord and Savior Jesus Christ, we, citizens of Philadelphia and vicinity, respectfully ask you to appoint, in your wisdom, an early and convenient day to be observed by the whole nation as a day of fasting, humiliation and prayer.

JOHN Y. DOBBINS, President M. E. Preachers' Meeting.
NATHAN B. DURELL, Secretary of the Preachers' Meeting.
R. JOHNS, Moderator Presbyterian Ministerial Association.
CHARLES BROWN, Secretary Presbyterian Ministerial Association.
R. G. MOSES, President Baptist Ministerial Conference.
J. NEWTON RITNER, Secretary Baptist Ministerial Conference.
JOHN ALEXANDER, Chairman Executive Committee Sabbath Alliance.
JAMES POLLOCK, Supt. U. S. Mint.
O. C. BOSBYSHELL, Coiner U. S. Mint.
J. C. BOOTH, Melter and Refiner, U. S. Mint.
WM. E. DUBOIS, Assayer U. S. Mint.
GEORGE H. STUART.

JOSHUA L. BAILY.
AMOS R. LITTLE, and many others.
—*Saints' Herald*, vol. 25, p. 345.

Whether the treatment received by Latter Day Saints is the sole cause of God's displeasure we cannot say. Certainly God was displeased with such cruel and lawless proceedings, whether he had other causes for displeasure or not. One thing is certain, the nation has been sorely vexed, and the events predicted by Joseph Smith have followed. We do not rejoice in this; for we have been taught in the domestic circle, and in the church of our choice—the Latter Day Saint—to revere this government as based on the grandest and best principles that an earthly government ever knew; but the true patriot is not he who blindly applauds every administrative act. He who loves his country, while he rejoices in her prosperity and success, mourns over her failures and follies. The best friends any government ever had, were not those who gave unquestioned approval, but those who pointed out the dangers and mistakes of her administrators. When Bays by implication seeks to convict Joseph Smith and the Latter Day Saints of disloyalty because they have pointed out the dire consequences of certain legislative and executive acts, he may impress the rabble who cheer at the sight of "Old Glory," recognizing nothing greater than the emblem that floats proudly over us; but he will not move the thoughtful and patriotic, that while they love the old flag, look beyond the emblem to the sacred principles that have sanctified and made it honorable.

In connection with the prophecies cited by Elder Bays, and which we have considered in the foregoing pages, we will present one more, delivered by Joseph Smith, December 27, 1832:

And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst

of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth, for the judgment of our God is come: behold, and lo, the Bridegroom cometh, go ye out to meet him. —Doctrine and Covenants, sec. 85, par. 25.

Earthquakes were known occasionally in very remote times, but the alarming increase of this phenomenon is appalling. We herewith submit a table prepared by Mr. Mallet and published in a work called "*Facts for the Times*," page 137:

	No.	No. of years.	Average.
Those recorded before A. D. 1	58.	1700.	1 in 29 years.
Thence to the end of 9th century,	197.	900.	1 in 4 years.
" " 15th "	532.	600.	1 in 1 year.
" " 18th "	2804.	300.	9 in 1 "
" to 1850	3240.	50.	64 in 1 "
" " 1868	5000.	18.	277 in 1 "

Of destructive earthquakes, such as have overthrown cities and destroyed many lives, the number registered is about as follows:—

	No.	No. of years.	Average.
From B. C. 1700 to A. D. 96,	(1796)	16.	1 in 112 years.
From A. D. 96 to 1850,	(1754)	204.	1 in 8 "
From 1850 to 1865,	(15)	15.	1 in 1 year.
From 1865 to 1868,	(3)	15.	5 in 1 "

Space will not permit us to speak of these in detail. We are all familiar with the accounts of fearful destruction caused by them of late years. Nor have we space to mention the fearful devastation wrought by the cyclone, which, prior to 1832, was rarely if ever known. A special mention is made in this prediction of the "voice of the waves of the sea, heaving themselves beyond their bounds." This phenomenon was not known to any remarkable extent until since this prediction in 1832.

We will here append a few of the many extracts at hand regarding this, and ask the reader to note what is said of the "voice of the waves":

Burnett, in his "Theory of the Earth," remarks:—

"Let us then proceed in our explication of this sign, the roaring sea and waves, applying it to the end of the world. I do not look upon this ominous noise of the sea as the effect of a tempest; for then it would not strike such terror into the inhabitants of the earth, nor make them apprehensive of some great evil coming upon the world, as this will do. What proceeds from visible causes, and such as may happen in a common course of nature, does not so much amaze or affright us. . . . And such a troubled state of the waters as does not only make the sea unmanageable, but also strikes terror into all the maritime inhabitants that live within the view or sound of it."

Harper's Magazine for 1869 says:—

"That *most horrible* phenomena, the tidal wave, how many struggling mortals has it swept back into the deep! What countless ships has it crushed against the shores! What mighty cities has it plundered of life and wealth, strewing their streets with the ocean sand, and peopling their palaces with sea monsters!"

"I saw the whole surface of the sea rise as if a mountain side, actually standing up. Another shock with a *fearful roar* now took place. I called to my companions to run for their lives on to the pampa. Too late; with a horrible crush the sea was on us, and at one sweep dashed what was Iquique on to the pampa. I lost my companions, and in an instant was fighting with the dark waters. The *mighty waves surged*, and *roared*, and *leaped*. The cries of human beings and animals were frightful."

At Arica, the British vice-consul was an eye-witness. He exclaims:—

"Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea; anchors and chains were as pack thread. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an *awful rush*, carrying everything before it, in its terrible majesty, bringing the shipping with it, sometimes turning in circles, as if striving to elude their fate."

The New York *Tribune* of Nov. 12, 1868, says:—

"The tidal disturbances are the most remarkable and extensive of which there is any record. It is said their velocity was about *a thousand miles an hour*. Both the great ocean waters of the Atlantic and Pacific have been agitated in their whole

extent. We mention in particular the tidal waves at St. Thomas, and all the neighboring islands, which were *full fifty feet in height.* . . . It is said by those who have witnessed these waves that the ocean's *roar is exceedingly frightful.*"

The N. Y. *Tribune* of Nov. 12, 1869, says:—

"Later and fuller details are every day increasing the interest with which scientific observers regard the recent earthquakes and tidal disturbances, and confirming our first impression that these convulsions of nature would prove to be among the *most remarkable* and extensive of which there is *any written record.*"

The New York *Mercantile Journal* for November, 1868, thus soberly describes our times:—

"Old mother earth has been indulging in some old [odd] caprices within the last ten years, the variety and frequency of her antics having especially increased during her last three annual revolutions. Tornadoes, water-spouts by land as well as at sea, freshets, volcanic eruptions, and earthquakes have become of almost daily occurrence, and of continually augmenting intensity. Moreover, they embrace a larger and larger area of territory at each recurrence. The last shock, which so fearfully devastated South America, was felt over *one-third of the earth's surface.* These portentous phenomena are seriously engaging the attention of the scientific world. The remark that they only seem to us more frequent, because our means of communication are more complete and rapid, and that we now hear from all parts of the globe simultaneously, *will not explain the matter*, since the late commotions have been attended by disturbances of both land and sea in parts of the earth which have been constantly accessible for centuries, that were totally unparalleled in previous history. The change of the gulf-stream from its course, and the alteration of climates, have been some of these increased marvels."—"Facts for the Times," pp. 147–149.

The Chicago *Tribune* for November 15, 1871, contained the following summary of calamities for that year:

The year 1871 will hardly be considered in history a year of grace. In point of fatality to human life, and destruction to material values by extraordinary natural causes, no year in the history of the world can equal it. Overwhelmed as we are by our own disaster, we have given little attention to what has been transpiring abroad, and have almost come to consider ourselves the only sufferers. The retrospect, however, is a terrible one. War, famine, pestilence, fire, wind and water, and ice, have been let loose and done their worst, and with such appalling results, and with such remarkable phenomena accompanying them, that it is not to be wondered at, men have

sometimes thought the end of the world had come. We have seen our own fair city laid in ashes, throughout almost its entire business limits, and seventy thousand people left homeless. On that same night, the conflagration swept through Northern Wisconsin and Michigan, sweeping village after village with horrible loss of life, and ruining thousands of acres of timber, the cutting and milling of which formed the main industry of that region. Illinois, Minnesota, Indiana, New York, Pennsylvania, Kansas, Missouri, and California, the Alleghenies, the Sierras, and the Rocky Mountains have been ravaged by fire, destroying immense amounts of property and entailing wide-spread suffering. Chicago is not the only city which has suffered. Peshtigo, Manistee, Cacheville and Vallejo, Cal., Urbana, Darmstadt, and Geneva, under the Alps, have all been visited by terrible fires; and the torch of the incendiary has been applied successively to Louisville, St. Louis, Toronto, Montreal and Syracuse.

The pestilence has walked at noonday. The cholera has steadily travelled from Asia west-ward through Europe, and our despatches of yesterday announced its arrival at New York Quarantine. One of the most appalling plagues of modern times, arising from yellow fever, has swept over portions of south America, and in Buenos Ayres alone, 28,000 bodies were buried in one cemetery. Persia has been almost depopulated by the plague, which has been rendered all the more terrible by the added horrors of famine; and now, in our own country, small-pox has appeared as an epidemic in nearly every large city.

Storms, in their various manifestations, have never been so destructive before. In one night, a river in India suddenly rises, swollen by a storm, and sweeps away an entire city, destroying 3,000 houses, and utterly prostrating the crops. The little French seaport town of Pornic has been almost utterly destroyed by a tidal wave. The icebergs of the Arctic have caught and imprisoned within their impassable walls thirty-three whalers, inflicting a loss of a million and a half of dollars upon the city of New Bedford, and seriously crippling an important branch of industry. St. Thomas has been devastated by a hurricane which left 6,000 people homeless and strewed its coasts with wrecks. A typhoon, of terrible power, has swept along the Chinese coast, destroying everything in its course,—towns, shipping, and life. A hurricane at Halifax has inflicted a severe blow upon English shipping. The storms on the English coast have never been so severe before, nor so fruitful in maritime disasters. A tidal wave at Galveston swept off all the shipping in port. A tornado has swept through Canada, doing serious damage in Toronto, Montreal, and Quebec. The island of Formosa has been nearly destroyed by an earthquake.

Add to these the unusual crop of murders and suicides in this country, the alarming increase of railroad and steamboat disasters, the monstrous villainies which have been brought to light in public offices and private corporations, the Franco-German war with its attendant horrors, and the statement of the astronomers that there has been an explosion in the sun, and that two or three comets are just now in danger of losing their tails by their proximity to that orb,—and we may be justified in assuming that the year 1871 will be known in future calendars as the Black Year.—*Saints' Herald*, vol. 18, p. 736.

What an alarming list of casualties is this, and yet the expectation of the *Tribune* that 1871 would "be known in future calendars as the black year," has not been realized; for compared with subsequent years it has not been remarkable. Storms, tempests, earthquakes, and devouring fires have swept the earth with the "besom of destruction," ever since.

The awful character of the recent disaster at Galveston, Texas, defies all description, nor could we in a volume mention the numerous other catastrophes almost as destructive. That this young man foresaw, or at least foretold all this accurately is wonderful, and can be accounted for only upon the theory of divine direction.

We might continue indefinitely instances of marvelous fulfillment of his predictions, but we must forbear. In every department of this little volume we have had an earnest desire to present more of the many affirmative evidences at hand and accumulating, but have been constantly admonished by the thought that to make it too voluminous would defeat the object of its publication, as it would make it too expensive for general distribution. We have therefore confined ourselves principally to a refutation of Elder Bays' theories. We trust that wherever this little volume is read it will incite the reader to a fuller and more complete investigation of the glorious principles that we could but mention in this treatise. If any one has entertained the delusive thought that Elder

Bays possesses any advantage in fighting this Great Latter-Day Work in consequence of his former connection with it, we think a perusal of this little book will disabuse his mind.

The Lord has certainly dealt wondrously in these latter times, and it is marvelous in our eyes.

Elder Bays' closing chapter purports to be a copy of a letter written to "Elder T. E. L.," but as it is a rehash of what has already been considered, we will not take space to examine it.

We now send forth this work realizing its weakness and incompleteness, but trusting that in the blessing of God it will serve to enlighten the mind of the true seeker for truth, and shield the uninformed against the seductive wiles of the adversary of souls, who, having allured one soul from the way of truth, seeks to use him to compass the destruction of others.

Re-organized Church of Jesus Christ
of Latter Day Saints

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